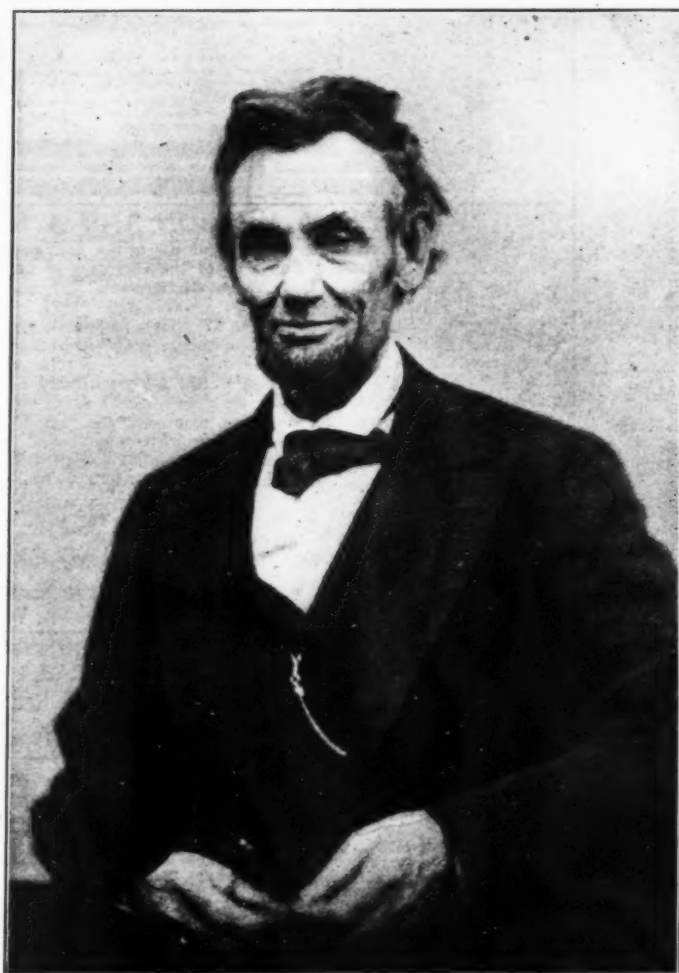


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FEBRUARY 13, 1909

NO. 7

THE CHRISTIAN CENTURY



CHICAGO

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Statement of receipts for January, 1909, as compared with January, 1908.

Churches.

For last year.....	\$ 846.44
For this year.....	2611.86
Gain.....	\$1765.42

Individuals.

For last year.....	\$3515.72
For this year.....	3864.30
Gain.....	\$ 348.58

Total gain.....\$2114.00

Our Comparative Statement shows a total gain of \$2,114 over last January's receipts, and the Board is truly grateful to the friends of Church Extension who have helped to make this gain possible in our Centennial Year. In the number of contributing churches, however, the Board has lost 15, there being 59 contributing churches in January, 1908, and but 44 in 1909. Send all remittances to W. W. Muckley, Cor. Sec., 500 Water Works Bldg., Kansas City, Mo.

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The Christian Century

Vol. XXVI.

CHICAGO, ILL., FEBRUARY 13, 1909.

No. 7

Important Features of This Issue

"LINCOLN AN EARLY TEMPERANCE REFORMER,"

By Rev. Dr. Thomas D. Logan.

THE FACTS ABOUT LINCOLN'S RELIGIOUS VIEWS.

A DREAM OF THE CENTENNIAL CONVENTION,

By George A. Campbell.

A DISCUSSION OF BAPTISM,

By Errett Gates.

"MEXICO AND THE MEXICANS,"

By J. A. Adams.

"THE POSITIVE VALUE OF NEGATIVE TRUTH."

"Not a Technical Christian"

Mrs. Lincoln once said that Mr. Lincoln was "not a technical Christian."

The impression has gone abroad that Lincoln was an infidel. In his earlier years his mind was prejudiced against Christianity by reading Thomas Paine and Voltaire. He never united with any church. His dissatisfaction with the churches of his day is implied in his much-quoted saying, "When any church will inscribe over its altars as its sole qualification for membership the Savior's condensed statement of the substance of both law and gospel, 'thou shalt love the Lord, thy God, with all thy heart and soul and mind, and thy neighbor as thyself,' that church will I join with all my heart and soul."

No, the accoutrements of religion he never wore. The technique of religion he never learned. He could not converse in the vocabulary of the creed. About many things of which men talked with assurance, he was agnostic. Certainly if we judge him by any external sign he was not a Christian.

But not even the most pronounced dogmatist feels that the last word concerning Lincoln and Christ has been said when it has been registered that he was not a church member nor a subscriber to the creeds.

The great thing about Lincoln is his soul. And how can a man have soul and not have religion?

Shelving all definitions and labels, however, it should be profitable to inquire after the great principles which wove themselves into his soul's experience making the warp and woof of that experience. Only after we have examined a man's inward experience and discovered what are the principles by which he is upheld in the burden-bearing and griefs and problems of life are we in a position to say whether or not he is a religious man and whether his religion is a Christian religion.

Lincoln believed in God and leaned upon him. We do not have a conspicuous figure in our national history who so manifestly reckoned God into his life as did the great Emancipator. With whatever doubts he may have been possessed in his earlier life his maturing soul felt the need of God and acknowledged the fact of His companionship and support. After his election, facing the probability of a rebellion, his spirit was burdened with the sense of his own helplessness and his need of the resources of divine aid. His farewell address as he was leaving Springfield pleaded for the prayers of the people, a plea that was repeated in a score of cities at which his train stopped enroute to Washington. Later in receiving a deputation of Evangelical Lutherans he said, "In taking up the sword this government declared that it placed its whole dependence upon the favor of God. I now, humbly and reverently, in your presence, reiterate the acknowledgement of that dependence."

His wrestlings in prayer while battles were in progress were an open secret to his generals and secretaries. Napoleon's aphorism about God being on the side of the heaviest battalions was contradicted by Lincoln's deep concern to be "on the Lord's side."

Lincoln believed that God ever discloses His will in the progress of events. He was no far off king to be talked about, but a present active power. God was the real Commander in Chief. Therefore Lincoln was alert to catch His orders. "Whatever appears to be God's will, I will do it," he said.

Here is the secret of his wonderful patience. He was charged with hesitation, timidity, lack of "backbone," cowardice, even insincerity. Delegations representing now one plan, now another, pulled at his coat tails. All the while his ear was listening for God's plan. He therefore could wait. He interpreted a battle won or lost as significant of the divine will. He studied always to act in such a course as would give him the backing of God's forces. Therefore he never attempted the impossible.

He was no fanatic. Led by the impulse awakened as a youth at the sight of slave-selling in New Orleans, he had said, "If ever I get a chance to hit that thing, I will hit it hard, by the Eternal God." With this passion he might have grasped his first chance of power to emancipate the slaves. But no, that would have proved ineffectual, for the north was not ready for such an act. The border states were not ready. To have acted too soon would have lost the cause. God had not yet gathered His forces behind His servant. When God's strategem was made plain the servant's pen signed the great paper. The fanatic wins no victories because he does not co-operate with God. But to Lincoln's soul the battle was the Lord's and he would wait on Him.

Lincoln's soul had this rare quality that what faith it had was its own and not the copy of another's. His mind was poisoned against technical and conventional religion by his early reading of anti-Christian books. He is said to have written an essay of considerable ambition against the Christian faith. No argument could make him a believer. Only life itself could teach him. And the wondrous simplicity of his nature is nowhere better illustrated than in his willingness to sit at the feet of this teacher. The vast problem of his office drove him to God. It was too big for him alone. His great heart could not endure the responsibility except for the witness in him that God, too, shared it.

So while lacking the phrases of the creeds he possessed the essential experience of which creeds are but the petrified remains. His religion has the more significance in that it was not a profession of his intellect, but a necessity of his soul. He saw God because his heart was pure. Without accepting the dogma about Christ probably no more Christ-like soul has ever stood in the white light of national leadership. At first learning the Bible's words to attack the theory of the book's inspiration, he later learned to know the intrinsic richness and inspiration of these words without avowing his acceptance of any dogma about them.

None of us can help the regret that Lincoln was not a "technical Christian," that he did not attach himself to the church. What an enrichment of the church's history could he have made! How appreciably would the addition of his great life to the church have augmented the power and usefulness of the church! But while we regret the isolation of his religious life from the great company of those who together strive to know God and teach Him to others, let us not charge the responsibility wholly to Lincoln. Let the church itself confess the main responsibility. In setting up the creeds of men as terms of fellowship, not Lincoln alone, but multitudes of men with the mind of Christ have been forbidden to walk with Him.

And let us Disciples of Christ increase our efforts for the re-establishment of that simple, undogmatic, un-technical faith once for all delivered unto the saints, within whose large fellowship Lincoln would have been glad to have found a place.

The Trend of Events

By Alva W. Taylor

WHY CORPORATIONS ARE CALLED SOULLESS

The following was the greeting the stokers, trimmers, and host of minor employees of the White Star Co., who worked heroically to save the Republic and its passengers, received upon landing in New York City: "You men will receive your pay slips on Thursday morning at 11:00 o'clock. Your wages will date up to the time the Republic sank on Sunday night." If cash was needed a small amount was promised, to be deducted from their pay when they reached Liverpool. No pay could be received until back in Liverpool and the company is required by law to return stranded sailors to the port of departure. A New York World reporter tried to get the men to say what they thought about it but all but one or two declined on the plea that they would be black-listed if they said anything.

BUSINESS MANAGEMENT FOR CITIES

The Iowa legislature is considering an enlargement of the application of the famous Des Moines "commission plan" of city administration by extending the privilege to cities of one thousand or more. Many of the smaller cities of the country are adopting it. It makes city administration a matter of business instead of politics and governs by means of a small board, each member of which is at the head of a department of the city's administrative affairs. Each of these officials is held accountable for his bureau and large powers are given the people by referendum rights. Spoils of office are despoiled by large civil service applications to the system. With power of "recall" i. e. the right of the electorate to recall from his office one who proves recreant, the system becomes the most nearly non-partisan and business like yet proposed. In Germany the office of mayor is as purely a business affair as that of president of a railroad system and the mayors are chosen by the corporation as a railroad president is chosen by the board of directors. Mayoring is an occupation and men are called from one city to another and promoted or demoted according as they show ability. There is no politics in it.

THE CREEP OF THE TIDE

As surely as the tide creeps over the victim that cannot move off its sands does the rise of temperance legislation slowly creep upon its foul victim, the un-American saloon. Idaho bids fair to soon be in the local option list of states, Washington promises to follow, Tennessee outlaws both the saloon and the brewer, Indiana surprises even the most sanguine by the sweep of great majorities in the counties as fast as they vote, and state prohibition is being considered in nine state legislatures.

Last year 11,000 saloons were abolished and territory equaling in extent the states of Illinois, Indiana, Ohio, Missouri, Kentucky, and Tennessee was added to "dry" territory, and then we shall have to throw in West Virginia, to tell the whole truth. About 40,000,000 people are now granted the boon of bringing up their boys away from the yawning temptations of the open saloon and last year bestowed that Christian right upon 4,300,000 of them. This year of grace bids fair to make its chief laurel that of making more "dry" territory than any other in history.

Chas. Stelzle is in England studying, among other things, the new movement for temperance in British Trades Unionism. The recent national meeting of the American Federation of Labor strangled every effort of "personal liberty" (the alias of saloon license) to get even a hearing. At the next convention there will probably be a great temperance rally. The great leaders of labor are all for temperance.

EPILEPTIC FARMS

There is no more pitiable unfortunate than the epileptic. A thousand times more pitiable is it when he must be confined with the insane. There every suggestion of his surrounding is depressing

and calculated to hasten him to the same end. His misfortune was once counted incurable, but like all other bodily ills it is yielding to the scientific arts of the specialists. The National Association for the Study of Epilepsy recently held its eighth annual meeting in Indianapolis. They report that seven states have made special provisions for these unfortunates and thus care for five thousand of them. Iowa has an "Epileptic Farm" where the precious medicine of work out-doors and an occupation that leaves a feeling of independence is combined with expert treatment for their cure. They are the inmates of a hospital instead of an asylum. They are surrounded with curative suggestions instead of the depressing environment of hopeless dementia. They largely pay their own way. Here is another evidence of the coming of benevolence in our governmental charity. Some day we will shudder at the pictures of our spoils delivered system of caring for society's unfortunates.

Illinois has ten thousand epileptics. The legislature is asked for an appropriation to provide the best separate care of them. When they get through with factional politics and the statesman-like problem of determining which clique shall rule they may have time enough left to draw their salaries and consider a humanitarian problem like this one.

REFORM SENATORS

The Senate of the United States has received a notable accession of senators-elect and La Follette will no longer be lonesome. In each case it has been by a great public campaign the necessity of which argues very eloquently for the direct rather than the second-hand election of representative law-makers. In each case also it means the retirement of some man whom the people were convinced represented some other interests more than their own. In Iowa, Gov. Cummins won a fifteen years' battle. In Kansas, Joseph Bristow won after a campaign never surpassed for moral ardor. La Follette was one of his most effective campaigners. In Oregon Gov. Chamberlin was the choice of the people and the action of the legislature in electing him upon public demand in the face of the two fold situation, that he was of the minority party and that great pressure was brought to bear to make party paramount over public will. Charles J. Hughes was elected by Colorado as a public protest against Guggenheim, and Jones from Washington defeated Ankeney who was a sheet anchor of "the interests." Shively from Indiana will represent, if he clings to his old principles, the most radical of popular demands. The return of Stone of Missouri and Penrose of Pennsylvania was not the result of popular but of party approval. Nebraska will doubtless adopt the Oregon law for the election of senators and many of the friends of Wm. J. Bryan believe it will result in sending him to the senate, for while it is expected that Nebraska's next legislature will be republican, it is thought the popular love of Mr. Bryan and the feeling that such men as he, regardless of party should be in the nation's councils, will result in giving him what many hope will be a long career of usefulness in the senate. Likewise is it to be hoped that Mr. Roosevelt will represent New York state during the remainder of his career. Not by a second-hand election, such as has been demonstrated makes the conserving body of our congress the representative of extreme partyism and least the wise conservers of national interests, but by the popular will placing such men as Bryan and Roosevelt, seasoned by experience, of character above suspicion, ripe in statesmanship, and too big to be party hide bound, will the senate be made what it was designed to be—the legislative body of dignity, wisdom, and a sober second thought, the greatest deliberative body in the world.

THE CARE OF THE CHILDREN

No topic is challenging more consideration at the present time among those interested in human welfare than that of the child who is at the mercy of the fates. Some months ago the president was asked by those interested, to call a national conference on The Care of Dependent Children. This he did and it was one of the most notable of the series of unofficial conferences he has called, all of which testify to the place gained by the social question in the affairs of the nation. The president opened the conference and

the keynote both to his address and to the conference may be found in his declaration that the aim should be "to make the conditions surrounding the child that cannot be put in a home, as nearly as possible like those which would obtain were the child in a home," and, "where possible, the thing to be done for the child is to provide a home for it." The conference declared that in all cases the cause of dependence should be inquired into that measures for prevention may be studied, that children should be placed in homes as far as possible, that the state should both charter and inspect all agencies caring for children and also supervise the educational provisions in the same, and that a bureau should be established by the national government to investigate all conditions surrounding the problem of dependent and defective children, that it may be dealt with not only sympathetically but effectively.

The fifth annual conference of the National Child Labor Committee met in Chicago in the closing days of January and was the most notable meeting yet held by that body. It was attended by manufacturers, business men, physicians, settlement workers and many others interested in the care of the children. For five years the watchword has been to save the children from the factory, mine and workshop, and through the efforts of the association the nation has not only been awakened, but laws passed in many states and the conscience of society aroused on behalf of the little workers. To this watch cry, the needs of the street trades was added by the Chicago conference and attention was strongly called to the fact that there were 1,100,000 little wage laborers on the farms of America—not farmers children working under the sympathetic supervision of parents, but hired children. Dr. Woods Hutchinson raised a question that will ere long press for consideration when he declared it was imperative that the 15,000,000 school children of the country should be relieved of the "grind" that threatens to despoil them of a real education in our zeal to teach everything and do it all out of books.

The dominant note of the conference was that something must

be provided for the child that is taken from the shop and factory and that his education must be not merely of "the expanded bulb at the upper end of him" but of his hand and heart as well as his head.

New Jersey has taken the lead in providing that children out of employment shall be kept in school, and that no child shall go to work until he has either finished certain grades or is sixteen years of age. This bridges the chasm between the compulsory school limit and the age of opportunity for employment, as well as doing something adequate to force a certain standard of intelligence into our future citizens where there is not inclination to acquire it otherwise. An effort is being made to repeal this law, but the lovers of the little ones are centering all efforts to prevent it and thus preserve in this state an example for work in others.

Besides the general needs considered by the White House Conference, this Chicago meeting also urged with great insistence that a Federal Bureau be established, not only that a work might be done that the census cannot do, but that it might be continuous and also back the study of the problem with federal authority.

One of the startling revelations made, and a type of the work that a Federal Bureau could do, was in the investigations of Dr. Britton. He found that the child who gets into the Juvenile Court is the child that is prematurely sent to toil and kept from school. He found that of those over 14 years of age only one in sixty-five had finished the eighth grade and that eighty-three per cent had not finished the sixth grade. All but thirteen out of 100 had been at work, most of them as newsboys, messengers, and errand boys, in other words, in the unsupervised street trades.

Last year Ohio passed a law providing scholarships for the children of indigent parents that were taken out of work by the child labor laws. This is a type of the constructive legislation that must follow the saving of the child from bondage to industry, and with that provided by New Jersey furnishes suggestions for the later codes relating to this absorbing problem.

The Positive Value of Negative Truth

Not infrequently of late we have received letters affirming that the writers agreed with us in our contention that faith in Christ as Savior and Lord, and submission to his leadership and authority constitute the only test which can be imposed on a Christian. All other matters must be left in the realm of opinion, and cannot be made tests of fellowship. Yet these friends add, in one or two instances, "It is the things you deny or seem to deny, that cause the trouble. Why not leave all mere subordinate questions to individual decision, putting your emphasis upon the things you believe, which are the great verities of the gospel?"

We are so heartily in sympathy with the principle here stated, and so anxious to make it the basic factor in the utterances of the CHRISTIAN CENTURY that we wish our readers to consider it with us, and to observe its meaning and its limitations.

No message is ever effective that is not positive. There is a power in certainty, even in assurance unfounded upon substantial knowledge, which is wholly lacking in tentative and hesitant pronouncements. The man who puts forth his message with the air of finality is the one who impresses his listeners. The shallowest of imposters understands this trait of human nature. How much more, then, is the man of deep convictions effective when he is uttering the truths of whose certainty he has made sure.

No preaching is ever permanently valuable which is doubtful. If a religious teacher is disturbed by doubts upon the questions in the Bible and Christian doctrine, he understands full well that these are not matters for his public discussion 'till he has reached some firmer ground. That every really thoughtful preacher has such questions from time to time will not be denied. A man who has ceased to doubt and question has ceased to grow. For doubt and question are the aids to deeper and more enduring faith. But the great truths which have grown to be sure and unshaken will be the themes upon which a note of clear and constant insistence will be sounded.

It is at this very point, however, that the question arises, What

is positive preaching? Does it mean only the things which the preacher shares with all men of Christian life, or does it also include those further aids to faith which come by new investigation of facts, removal of debris, and the attempt to discover the deeper foundations of our holy religion? For example, a correspondent writes, "If I did not believe the Bible story of man's origin, I would leave that alone and lay emphasis on his duty and destiny. If I did not believe in the literal character of the story of Jonah, I should leave that to the man who did, and should 'double-up' on Isaiah. If I did not believe in the unity of Isaiah, I should leave that, and go to what I did believe."

No words could state more clearly our own convictions regarding matters which are purely subordinate, such as many questions of date, authorship and historicity are shown to me. The preacher who insists on parading merely doubtful views and unproved hypotheses of criticism or of science as if they were matters of vital moment, errs fatally in his use of the law of proportion, puts second things first, and only disturbs and alarms those whom he ought to comfort and convince. But if the statements he makes, however disquieting and revolutionary, are essential to a knowledge of the nature and purpose of the Word of God, the work of Christ, and the duty of the church, then no feeling of diffidence, or even of fear can shield him from the reproofs of conscience if he neglects to proclaim the whole counsel of God. We have certain terms which we apply to men who, we are convinced, understand the nature and significance of baptism and yet hesitate to speak upon the subject with insistence, because, as we conclude, they are hampered by denominational relations. What of the man who has equally strong convictions on other matters fully as essential to a competent knowledge of God's revelation, and yet declines to speak through fear of offense?

No study is more rewarding than that of Jesus' use of negation. He shared most of the great convictions of his people. It was in

his denials that he angered their leaders. They and he both believed in the validity of prophecy, in the reality of the Kingdom of God, in the need of repentance, in the coming of the Messiah, in the resurrection and in the judgment upon sin. It was when, by direct statement or clear inference, he denied the finality of the law, the sufficiency of Moses, the permanence of the temple service, the value of legal rites, the crass messianism of the schools, and the righteousness of the Scribes and Pharisees that they turned upon him with deadly malice. Even his claims for himself never stirred them to wrath and violence as did his denial of their cherished traditions.

The story of the early church is the same. The Christians and Jews lived on terms of toleration, almost of good will, at first. The arrest of the apostles was not the result of intelligent hostility, but rather the effort of the authorities to prevent the dangers of frequent and tumultuous gatherings. These acts of repression soon ceased, the good feeling grew, and even a large number of the priests became Christians. No affirmations the apostles made concerning Jesus and the gospel disturbed these relations. It was only when Stephen began his positive denials of cherished beliefs that the storm arose. He had invaded their most sacred precincts, not by emphasis on the positive truths of the faith, but by denial of the final and complete authority of Moses, the law and the temple. His blood only could atone for these offenses.

In the case of which of the reformers from Luther to Campbell has the case been different? It is not what they have affirmed, but what they have denied that has caused controversy, persecution and progress. Luther denied the right of the church to sell indulgences and the value of acts of penance in securing pardon. Calvin denied the right of pope or priest to pronounce where God's will alone was supreme. Wesley denied the doctrine of human inability, which had come as a pall of fatalism in the wake of the sterner Calvinism. Campbell denied the right of men to obscure the primitive unity and simplicity of the church with human devices. In every one of these instances the basic elements of the faith were held in common. Even the Roman Church would not have denied the positive claims of the reformers. It was their denials which wrought the disturbances and brought the new light.

The case is quite parallel today. It is probably of small moment that men should disagree over the interpretation of "mind" or "spirit" in John 3, or the genuineness of the omitted verse in Acts

8, or the authorship of the Book of Hebrews, or the historical significance of the symbols in the apocalypse. But when incontrovertible facts, like the age-long development of Hebrew legislation from the days of Moses, onward, the actual rather than the traditional relation of Solomon to the wisdom writings, the Babylonian origin and nature of the second part of Isaiah, the Maccabean origin and apocalyptic nature of the Book of Daniel, the parabolic character of Jonah and Esther and the prophetic use of history, tradition and even of legend for purposes of religious instruction, are denied in the interest of a false view of verbal infallibility of the Bible, then it becomes the right and duty of the defender of the Scriptures against the dead hand of the past to protest.

It is the task of the lover of God's Word first of all to ascertain its true nature by patient study of the facts. No declaration of loyalty to the Bible, no setting of piety against genuine study, can compensate for the neglect of those obvious and sufficient proofs which the Bible so freely supplies regarding its growth, purpose, inspiration and authority. Against claims made for the Scriptures which not only could not be maintained, but which actually obscured its true character and mission, our fathers set themselves like a wall of fire. A part of the work they accomplished. A part they could not even foresee. It has become the heritage and the privilege of this generation to further remove the stumbling blocks in the way of questioning faith. We are little concerned with the thousand items in which opinions may vary, and in which the personal equation will always be a controlling factor. But some facts which historical study has made clear beyond all misreading throw such light on the manner in which the Bible came to us, and the purposes and limitations which control its messages, that he fails in his duty as teacher and preacher who does not make known these facts in a constructive and urgent way. They are not ends in themselves, but they are the most useful means our generation has of reaching the ends of more intelligent comprehension of the Word of God, clearer discrimination between the temporary and the abiding, and fuller confidence in the divine nature and redemptive mission of Him of whom it speaks.

For this reason we emphasize once more the need of a positive message, and the inclusion in such a message of such facts of historical study, and only such, as are essential to a convincing knowledge of God's Word, and of its great central message, the Christ.

Paragraphic Editorials

The statistical report by Dr. H. K. Carroll on religious bodies in the United States shows among other significant facts, two bodies of the Disciples, one of them qualified with the word "conservative" in parentheses. If we had been arranging things, we surely would have had this skeleton in our closet kept hid, at least until after the Pittsburg convention. That convention will gather to celebrate the promulgation of the only possible basis of union among Christians. To have our dissension flaunted to the world in this our Centennial year is most embarrassing. Yet, no doubt, the great Orderer of events knows what he is about. Perhaps only by such humbling experience as this can we be brought back to the spirit and program of Thomas Campbell.

Our proposal of an idea big enough for our men to work at has met with varying responses. Mr. Ewers in his department suggests this week that the Christian union goal, not being an end in itself but a means to the conversion of the world, is hardly a "big enough" idea. Dr. Hugh T. Morrison, Jr., of Springfield, Ill., has the temerity to criticize his older brother's proposal on the ground that it is "too big" an idea to be practical and suggests that the men's business be "to hunt out the weak spot in the church and go after strengthening it and then go after something else. The brother-

hood should be a substitute for an assistant pastor. It should be to the pastor what the 'old guard' was to Napoleon—a resource for emergencies." These are good ideas. Let us have more of them. It will be remembered that we proposed our "idea" only as a starter. What idea do you think is big enough for the men to work at?

No better illustration of the way a lie hurts the cause that makes and uses it can be found than the deliberate publication by the liquor interests of the claim that Abraham Lincoln was a habitual drinker. The investigation to test this claim has revealed facts of such a contrary nature as to show that even at a time when drinking was common, Lincoln was a teetotaler. We had hoped to present a facsimile of Lincoln's temperance pledge to accompany Dr. Logan's authoritative article in this issue but found that it could not be prepared in time for the press. No more effectual temperance illustration could be used than the story of Lincoln's growth away from the unchallenged custom of his New Salem associates into the deepest temperance convictions resulting in the absolute inhibition of the drink habit.

Professor Ira M. Price of the University of Chicago, one of the members of the International Lesson Committee, starts with his Palestine Travel Study Class for Egypt, the

Holy Land and Asia Minor on Feb. 20 from Boston. This is the same course of travel and study that has twice been conducted by Professor Willett and once by Professor Mathews. As the American School in Jerusalem is this year in charge of Professor R. F. Harper, a brother of the late President Harper and a member of the University of Chicago faculty, there will be additional advantages offered the class in its Palestine studies.

This is a notable year for great anniversaries. Poe, Lincoln, Darwin, Gladstone, Holmes, Tennyson and many others come to mind in the list of the distinguished men who were born in 1809. One of the earliest of these anniversaries was that of Felix Mendelssohn-Bartholdy, which occurred Feb. 3. This was celebrated in the University of Chicago by a concert given by the Theodore Thomas Orchestra, the program of which included Mendelssohn's Mid-summer Night's Dream, Beethoven's Fifth Symphony and two selections from Wagner's Tannhauser. The influence of a life like that of Mendelssohn is so notable and uplifting through the heritage of his music that a date of this character could not be passed over by any intelligent and music-loving community. The notable services of such an organization as the Thomas Orchestra, in its interpretation of the musical masters of the world, places a city like

Chicago under a debt of obligation to it for which no financial return can adequately compensate. Music is one of the expressions of the divine life and those who have helped to make it a common possession are among the benefactors of the world.

A short time since Mr. John R. Mott of the International Young Men's Christian Association issued a volume of addresses on the "Claims and Opportunities of the Christian Minister." This book has now been supplemented by a very valuable series of pamphlets dealing with the same general theme. Among these brief treatments are the following:

The Claims of the Minister on Strong Men—Dr. George A. Gordon.
The Right Sort of Man for a Minister—Bishop McDowell.

The Modern Interpretation of the Call to the Ministry—Dean Bosworth.

The Preparation of the Modern Minister—Bishop McDowell.

The Minister and His People—Phillips Brooks.

The Minister and the Community—President Woodrow Wilson.

The Call of the Country Church—Rev. Arthur S. Hoyt.

The Weak Church and the Strong Man—Dean Bosworth.

The Minister as Preacher—Dr. C. E. Jefferson.

There is no theme of great moment to the church in this period nor to the Disciples of Christ in this Centennial year than that of the replenishment of ministerial supply. These pamphlets, which are accompanied by a stirring letter from President Roosevelt, may be obtained from the Students' Young

Men's Christian Association, 124 E. 28th Street, New York City.

W. R. Warren, our Centennial secretary, has hit upon a very admirable device for increasing the public knowledge in reference to the Disciples. It is a brief statement of the origin and purposes of our brotherhood, prepared in such a way that it can be inserted in any local secular paper. No doubt such use can be made of it in thousands of places where the Disciples are little known. There is scarcely a minister or leading layman in our churches who could not secure from the editor of his local paper the insertion of this important and timely reading notice of the Disciples of Christ by making the request. Not infrequently it will be found that the editor is willing to publish a much more extensive statement if it can be well prepared. In this way much can be done to increase the public knowledge of the Disciples in this, our Centennial year.

As we go to press the sixth general convention of the Religious Education Association is convening in this city. Its progress is noticeable in the wealth of material presented. The general theme is "Religious Education and Social Duty." Professor Francis G. Peabody of Cambridge, Mass., is the president of the association and his address will be a notable feature. Professor Coe presents "The Annual Survey of Progress in Religious Education" and President King of Oberlin will speak on "The Future of Religious Education." President Eliot of Harvard is to discuss "The Ethics of Industrialism," and other addresses are to be made by Hon. James Bryce, the British ambassador, Miss Jane Addams of Hull House, Professor Henderson of the University of Chi-

cago, and President Mitchell of South Carolina. The departmental sessions, covering all the fields of religious education, are full of interest, and ample programs have been provided for them. The evening sessions will be held in Orchestra Hall and the day sessions in churches on the south side. We shall hope to give a competent report of the convention next week.

The receipts of the Foreign Society for the first four months of the current missionary year amounted to \$21,951, a gain of \$10,436, or more than ninety per cent. There has been also a gain of fifty-four contributing churches, twenty-five Sunday-schools, fifty-four Endeavor societies, and ninety individual gifts. The gain from the churches as churches amounted to \$3,275. The gain in annuity gifts is \$5,084. The receipts for the month of January amounted to \$3,210, a gain over January, 1908, of \$2,572. For the month there was an all around gain in the number of offerings from every source and in the amount likewise from every source. This is especially encouraging.

The missionaries in the various fields are reporting many additions. The work seems to be prosperous and expanding in every direction. The educational work grows in dimensions. A new station will soon be planted in Africa. The new station on the border of Tibet, Batang, is now doing service. The need for buildings and other equipment is most urgent.

It is important that every church, which has not already done so, order their March Offering supplies at once. The time for the offering, March 7, is not very far away now.

Great Interest in the March Offering

The prospects for the March Offering were never brighter. Large numbers of orders for supplies are pouring into the office of the Foreign Society daily. We have been compelled to put some of the supplies on the press the second time, so great is the demand.

The churches have caught the Centennial spirit. There is a wide-spread purpose to increase the number of contributing churches. Some are acting as secretary for a county and are planning to enroll every church.

One of the most wholesome signs is the growing interest in the Living-link service. Note the following as illustrative:

"The First Church has Living-link aspirations this year."

John R. Ewers, Youngstown, O.

"We expect to make Hancock County a Living-link this year."

V. W. Blair, Greenfield, Ind.

"We are trying for a Living link."

Edmond M. Waita, Christian Tabernacle, Fort Worth, Tex.

"I have it in my heart to lead this church into the Living-link column this year."

C. B. Reynolds, Alliance, O.

"Our Centennial Aim is to become a Living-link."

Elmer Ward Cole, Huntington, Ind.

"Our investment of \$600 in Foreign Missions last year was the greatest investment this church ever made."

Ernest J. Sias, Frankfort, Ind.

"I am going to do all that is in my power to make Central a Living-link."

J. O. Shelburne, Dallas, Tex.

We might quote from others. These are sufficient.

And the determination to make this a record-breaking year is reported from every quarter. "We expect to make the best offering in the history of our church" is an expression now so frequent in our mail as to become commonplace.

"We are with you for the biggest offering in the history of the church."

G. N. Stevenson, Muir, Mich.

"This church means to make the best offering in its history."

G. Lyall Smith, Terrel, Tex.

"We are planning for our best offering."

E. S. Baker, Jackson, Tenn.

"I will do all I can to make this the best offering in our history."

C. C. Crawford, Elmira, N. Y.

"I hope it will be the greatest offering ever made by the Temple Church."

Peter Ainslie, Baltimore, Md.

"We hope to break the record this year."

J. T. Sharrard, Flemingsburg, Ky.

"We shall try to make this the greatest March offering in the history of the church."

M. Lee Sorey, Dodge City, Kans.

"Watch King City this year!"

John Meyer Asbell, King City, Mo.

"This church will make a larger offering for Foreign Missions than ever before."

G. W. Ross, Vermont, Ill.

"I am going to pull hard for the largest offering in the history of our church."

Robt. Sellers, Elwood, Ind.

These expressions of a purpose to do larger things are only examples. We could fill pages with them.

But let us not deceive ourselves with the thought of a great victory without much care and preparation, much reliance upon God, and much thought and careful planning.

The work our missionaries are doing is enough to thrill all hearts. The story of our progress in the Philippine Islands and in Bolenge, Congo Free State, equals that of any missionary history that has ever been written. For the brief time and the small force and limited equipment, nothing in all the annals of missionary history surpasses the great success which has been attained. The faith and daring and liberality in these missions put us all to shame. What a rich heritage of love and faith our American churches have in these mission stations. These new born churches are our children.

And as we survey the whole field we are quickened and nerved to a larger life and holier living.

We ask the co-operation of every church. Please make no excuse. The call of the mission field is to us the voice of God. Please order March Offering supplies at once and join the great brotherhood in a Centennial effort that is sure to prove memorable.

F. M. Rains,

S. J. Corey,

Secretaries.

Cincinnati, O.

Lincoln, the Early Temperance Reformer

By Thomas D. Logan

Dr. Thomas D. Logan has been pastor of the First Presbyterian Church, Springfield, for twenty-five years or more. He is fully conversant with Mr. Lincoln's life, especially that part of it passed in the Illinois capital. What he writes, therefore, is to be relied upon.

While employed as a grocery clerk in O'futt's store in New Salem, and afterwards while in partnership with Berry, Lincoln sold liquor. It was part of the stock in trade of every country store of that period. The ordinary grocer's license allowed its sale in quantities not less than a quart. To sell in lesser quantities, a tavern license was required, and this was applied for and granted to Berry & Lincoln by the commissioners of Sangamon County, March 6, 1833. It is probable that the license was obtained for the purpose of disposing of the stock in hand, for no tavern was opened. If Lincoln was himself a drinker at this time, it was in small quantities, for even then he was regarded as a temperate man, though probably not a total abstainer. Whatever comfort liquor sellers may derive from the facts above stated is confined to this earlier period. Among the ruder surroundings in which he lived he had abundant opportunity of observing the evil effects of liquor drinking, and very shortly after his removal to Springfield, in 1837, he became connected with the Sangamon County Temperance Society, which had been organized in February, 1836. An old citizen is authority for the statement that there had been an earlier temperance society which made an exception of New Year's Day and the Fourth of July in requiring abstinence from intoxicating beverages. It is needless to say that this organization did not last long. The society with which Mr. Lincoln connected himself was uncompromising in its attitude, and its records show that such questions as the use of liquor in cooking were debated, and the practice condemned. When any of the members violated their pledges the fact was recorded against their names. The original record book with constitution and pledges is still in existence. In the second article of the constitution the members mutually pledged themselves to each other not to use any intoxicating liquor as a beverage, nor to make, vend or in any way provide them to be used by others, except for medical, mechanical, chemical or sacramental purposes. The following is the

Total Abstinence Pledge.

The members of this society severally agree not to use intoxicating liquor, nor provide it as an article of refreshment for their friends, nor for persons in their employment, nor will they use, manufacture, or traffic in the same, except for chemical, medical and sacramental purposes.

In the year 1837, two hundred and sixty-three names were appended to this constitution, including resident ministers and a number of prominent citizens. In 1838 the pledge was recorded again, and a number of names secured on the 17th of January. Apparently Mr. Lincoln was not present that day, but the following entry on the page opposite the pledge explains itself: "A. Lincoln pledges himself specially never to drink ardent spirits, 10th Jan'y 1838."

In the Washingtonian Movement.

The next temperance wave which swept over Springfield was the Washingtonian Movement with which Mr. Lincoln heartily identified himself. Its principles commended themselves to that sentiment, so characteristic of the man, which found expression in

the Second Inaugural Address: "With malice toward none, with charity for all." On February 22, 1842, he delivered an address in the Second Presbyterian Church before the Washingtonian Society. It is entitled "Charity in Temperance Reform," and has been reproduced in full in many of the Lives of Lincoln. A single quotation will show the essentially Christian Spirit of the man even at this period. In arguing to show that those who had not been drunkards should take the same pledge, he adds: "But, say some, we are no drunkards, and we shall not acknowledge ourselves such by joining a reformed drunkards' society, whatever our influence might be. Surely no Christian will adhere to this objection. If they believe as they profess, that Omnipotence condescended to take on himself the form of sinful man, and as such to die an ignominious death for their sakes, surely they will not refuse submission to the infinitely lesser condescension for the temporal, and perhaps eternal, salvation of a large, erring and unfortunate class of their fellow creatures."

Endorses a Sermon.

In the development of Mr. Lincoln's views in regard to the evils of the liquor traffic, he was soon led to give his approval to a much more advanced position. In the year 1853 an effort was made to secure from the legislature the enactment of a prohibitory law to take the place of the license law which was then in force. On January 24 Rev. James Smith, D. D., pastor of the First Presbyterian Church, of which Mr. Lincoln was a regular attendant and supporter, his wife being a communicant, preached a sermon on: "The Bottle: Its Evils and the Remedies." The sermon produced a deep impression, and the next day the following note was addressed to Dr. Smith: "The undersigned having listened with great satisfaction to the discourse, on the subject of temperance, delivered by you on last evening, and believing that, if published and circulated among the people, it will be productive of good, would respectfully request a copy thereof for publication." Thirty-nine names are appended to this request, including the name A. Lincoln. A few citations from the sermon will show the nature of the sentiments which were endorsed:

"The liquor traffic is a cancer in society, eating out its vitals, and threatening destruction; and all attempts to regulate it will not only prove abortive, but aggravate the evil. No, there must be no more efforts to regulate the cancer; it must be eradicated; not a root must be left behind; for until this is done, all classes must continue exposed to become the victims of strong drink; and the woe in the text must abide upon us: 'Woe unto him that giveth his neighbor drink, that putteth thy bottle to him.'"

"Strenuous efforts have been made, but in this community without effect, to convict the liquor seller of the violation of the law, but, if I am rightly informed, in no instance has this been done; and until he is convicted in a court of justice, the liquor seller must be viewed as innocent; so that the friends of the law must bear the burden. The reason is obvious, an attempt was made to regulate that which should have been altogether abolished. . . . The most effectual remedy

is in the passage of a law altogether abolishing the liquor traffic, except for mechanical, chemical, medicinal and sacramental purposes; and so framed that no principle of the constitution of the state, or the United States, be violated. . . . If, however, the enactment of such a law cannot now be obtained, still, let every friend of temperance frown upon all effort at regulating the cancer. Any license law, however stringent, must eventually increase the evil. Much better to leave the liquor seller to the freedom of his own will, and to conduct the traffic at his own hazard; but hold him responsible for all the evil that he does."

A Serious Test.

But the supreme test of Mr. Lincoln's temperance principles came when the news reached Springfield that he had been nominated for the Presidency, and that a committee would soon arrive to notify him officially. It was an event of no ordinary importance in a little inland town, and some of its citizens felt that the guests must be entertained in the conventional way, and they offered a stock of the finest wines and liquors for their entertainment. Now Lincoln was not a narrow-minded man. He had been at Washington, and he knew that it was customary to serve spirituous liquors in receiving distinguished guests. He knew, too, that the absence of the customary refreshments might be attributed to penuriousness rather than to principle. Yet he stood firm, and respectfully declined the offer of his friends, and served only God's beverage of pure water to the distinguished company who visited his honest home.

Testimony of Citizens.

The testimony of all the older citizens of Springfield who were associated closely enough with Mr. Lincoln to make their evidence valuable, is to the effect that he was an abstainer from the use of strong drink. Some time a reward of \$50 was offered for any evidence that he ever took a drink of intoxicants. A reporter interviewed several of the older citizens, and the following statements were given:

Dr. William Jayne, a native of Springfield, who had known Mr. Lincoln since 1836, and continued to be one of his most intimate friends throughout life, said: "One could with safety wager any sum that no man in Springfield ever saw Lincoln take a drink. He was liberal in his views. What others did was a matter for their own conscience. His best friends used liquor, but Lincoln loved them for their virtues. When the committee came to notify him of his nomination, a friend sent him a quantity of liquor, but he refused to serve it himself, or to permit Mrs. Lincoln to do so. He said he never had offered liquor to any one and he did not intend to begin then. His temperance speech is well remembered in this city, and is found in all complete histories."

Mr. E. R. Thayer, Springfield's oldest merchant, declares positively that Lincoln never drank intoxicants. He says: "I remember one very striking illustration. When Harrison defeated Van Buren, there was a great frolic in Springfield. I do not believe that there has ever been such a jollification since then. The center of the celebration was a big saloon and there champagne flowed like water. It was a favorite trick to knock the

neck off the bottle by striking it on the stove. Lincoln was present and made a great deal of sport with his speeches, witty sayings and stories. He even played leap-frog, but he did not drink a thing. Every one knew him as a sober and an exceptionally temperate man. I was a member of a military company, and I remember we invited him to make us a temperance address in one of the churches. He did so and made a good speech on the subject."

Mr. John W. Bunn, president of the Springfield Marine Bank, who was very closely associated with Mr. Lincoln socially and politically for ten years preceding his election to the presidency, said that Lincoln was liberal as to other men, but that he himself never took a drink. "During all

the time I knew Mr. Lincoln I never saw him take a drink of intoxicants. I never heard of him taking a drink. His reputation in this community was that of a strict teetotaler. At the time he was elected President he came to me and asked me what he should do as to wine at the social affairs which were sure to follow his elevation to that office. He told me he never had had wine or liquor in his house and he wanted to know whether it was going to be necessary now. He presumed that it would be. I had seen him where others were drinking, but he did not drink with them."

Mr. Henry W. Rankin, who in his boyhood lived near New Salem, and remembered Lincoln since, when a boy but ten years of age he had seen him in the court house

at Petersburg, and who afterwards read law in Lincoln's office, is very clear in his recollection of the habits of the great emancipator. He says: "He was a strict temperance man. Intoxicants were sold at the store in which Lincoln worked at Salem, and he possibly may have handled the liquor, put it up in jugs, and dispensed it, but he never drank any of it."

The men whose views are cited above are not temperance fanatics, and they have no interest in misrepresenting the facts were they different from what has been stated. While they are all men of the highest character, and temperate in their habits, they are not all total abstainers, and if Mr. Lincoln had been a drinking man they would not have hesitated to say so.

Mexico and the Mexicans

The Dude—The Peon—Poverty and Privation—Backs Bent by Burdens

BY J. A. ADAMS.

What is the first thing you see in Mexico? An enormous hat, a construction that makes the "merry widow" hat look feeble and stunted in its growth. It has the appearance of a wash tub with a joint of stove pipe set in the middle. Underneath this overshadowing head covering may be a dude or a peon. If he is a dude, the hat is made of felt or fur and is heavily braided and decorated. It may have cost from \$60 to \$100. It is a wonder and tops all other ambitions in the way of clothes. A peon's hat is made of straw, and a number of heads bunched together have the appearance of wheat shocks in a harvest field.

The dude wears a short jacket and skin-tight pantaloons. The wonder is how he gets into them. I think his tailor must stand him up in his shop and sew them to the curves in his legs. At San Luis Potosi a dude appeared in the crowd which always gathers to see a big northern train go through. The young ladies gazed at him spellbound, and I walked around him two or three times myself, he was so dazzling. Of course, he was smoking a cigarette, and of course, his mustache was twisted to a point.

In contrast with this Mexican swell the peon is a sorry creature. Over his shoulders is a coarse blanket, his pants are of thin

cotton and his feet are bare, or perhaps his toes are sticking through a pair of sandals. He is shivering in the cold morning air at the little station high up on the mountain plain. He looks hungry and half-fed, and stares hopelessly at the well dressed passengers who saunter up and down the platform while the train is taking a rest, as it does so often on small provocation.

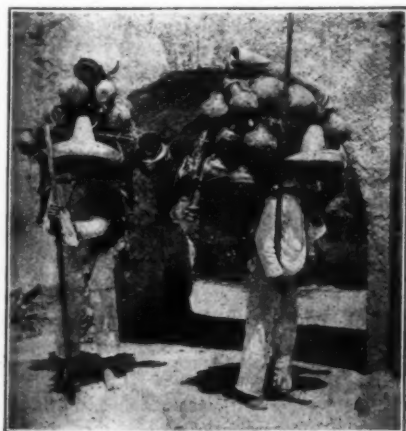
And the women also are at the station. They are bare-headed—the funds of the family are exhausted on the man's hat—and bare-footed. They also look cold and hungry and utterly poverty-stricken. About the only possession of the family seems to be children and dogs. The houses are little huts of one room, usually without doors or windows, just openings, and frequently the opening is overhead—there is no roof on the house. Many of the shacks are made of stalks and look worse than the cheapest of stables on a western farm. The rows of little houses in which the negroes live on the Louisiana sugar plantations are palatial compared with some of these Mexican huts in the little towns. I think I have never anywhere seen such depressing appearances of poverty. It makes a sorry introduction to the sister republic for the American visitor who crosses the Rio Grande at Laredo and rides over the cactus covered plateaus to Mexico City. I found it difficult to shake off the bad impression and to persuade myself that there is such a thing as a pleasure trip to Mexico. But the pleasure came later.

Perhaps if Mexico were not so old one would think less of its poverty, for every new country has its pioneer stage of privation and scanty appointments. But Mexico is the oldest country in the New World. It had a civilization a thousand years ago, and yet today it is civilized only in spots. For ages and ages generations of peons have been toiling up and down the sides of these mountains—for Mexico is a land of mountains—like ants crawling over their little hills, and they are still toiling in the old way, still crawling in and out of rude little huts. Every old cathedral in the country, every castle on the hilltops, every high wall or causeway or bridge or viaduct, is a monument of almost incredible toil. The loads carried on human backs are almost unbelievable. One could declare without much stretch of imagination that there are as many automobiles in Chicago as there are wagons in all Mexico, outside of a few leading towns. In Cordova, a city of from 8,000 to 10,000 people, where we spent a few days,

we saw but one vehicle, and it was the only one in town. There is a large cathedral in the city, which has great pillars and lofty arches. It was built 234 years ago, and all the material was carried up the hillsides by human beasts of burden, with some help from the little burros. There is a railroad running up from the coast to the interior which I am told was built without the use of a wagon. Men took the dirt up in baskets and carried it. Just outside the City of Mexico they are now filling in a low place



Family Moving.



Freight Carriers.

for a garden and they are carrying the earth in baskets.

The men are not large, but a little fellow picks up a trunk weighing 250 pounds and carries it from a railroad station to a hotel a mile or more distant; in fact he sometimes sets it down at a house in the country five miles away. His backbone seems to be made of chilled steel and his muscle is the toughened fibre inherited from long ages of toil.

And yet with all this dreadful labor and depressing poverty, the Americans who are

here assure you that the peons are a happy class of people. They seem so fully persuaded of this fact that I rather wonder that they do not turn peons themselves. If a people can be so happy in straw hats, cotton pants and bare feet and a big load of

Mexico is on the move. The surging waves which roll across the industrial life of America have sent a little thrill through the sister republic. The old feudal system is passing. In lower Mexico and in other outlying districts there is still a contract sys-

truths of the Bible, even delivering an address before the Sangamon County Bible Society. Herndon has endeavored to belittle Dr. Smith and his influence over Lincoln, claiming that the book was a little tract which he had prepared for the express purpose of converting him as late as 1858, but that the attempt failed. Dr. Smith left Springfield in 1856. The testimony of all who heard Dr. Smith is to the effect that he was a very scholarly man. I have recently seen the book, called "The Christian Defence," which was published in Cincinnati in 1843. It is a volume of over 600 pages, and it is the outcome of a debate with an infidel in Columbus, Miss., in 1841. It is fully abreast of the scholarship of that date. This shows how little dependence can be placed on Herndon's statements when it suits him to read his own infidelity into the views of Mr. Lincoln. That Lincoln was essentially a Christian before he left Springfield is the opinion of many of the older citizens. The statement of Newton Bateman, who was Superintendent of Public Instruction in 1860, afterwards president of Knox College, that Lincoln said that Jesus Christ was God, cannot be successfully controverted. There is abundant evidence that he expressed Christian belief while at Washington and that he told his pastor, Dr. P. D. Gurley, that it was his intention to make a public profession of religion.



In Mexico Straw Shows the Way the Burro Goes.

freight on their backs, what is the use of all this terrific scramble of civilization and this running the world over for knowledge or pleasure? It is really strange how little we think necessary to make the other man happy.

Americans also assure us that the peons are lazy. It is amusing when looking out of a Pullman car window at a procession of leather-colored Mexicans staggering under their loads to have the man who is leaning back on a cushioned seat tell you that they are lazy, "very lazy," and to assure you that better wages and better fare would be a positive detriment to them. "Give them a dollar and they would quit work," is a common remark.

The missionary is about the only man who expresses sympathy for the peon. The commercial spirit is not careful or prayerful for the welfare of the class nearest the ground.

But there are signs of improvement.

tem which means semi-slavery, for it holds the man and his household by perpetual debt instead of personal ownership. But the backbone of the evil is broken, and, while the hacienda may be the center of a semi-slave community, yet the larger cities are under the influence of industrial freedom. Dr. Butler, who has been here thirty-four years, tells me that during his time wages have doubled. In Mexico City common laborers receive one dollar per day, Mexican money, which is fifty cents in our money. Mechanics are paid two dollars per day. Household servants, or "maids," are paid five pesos—dollars—per month, and given eighteen cents, or nine cents in our money, per day to buy their food. The servant problem has not reached the republic. It may come with a higher civilization. And so may strikes, boycotting, blacklisting, injunctions and other fine touches of human progress.

Lincoln's Religious Views

The Century has received some elaborate discussions of Lincoln's religious views, and the subject is undoubtedly clouded with confusion and difference of opinion. But the following statement of facts is vouched for by one in a position to speak with knowledge:

Mr. and Mrs. Lincoln were married by Rev. Charles Dresser, the Episcopal rector of the church attended by the family of Ninian Edwards, with whom Miss Mary Todd lived. But the Lincolns did not attend that church or any other, except occasionally until 1848 or 1849, when they took a pew in the First Presbyterian Church of Springfield and continued to occupy it, with their children regularly until they went to Washington in 1861. The occasion of their attending that church was two fold. While in Kentucky Mr. Lincoln saw a book on the evidences of Christianity and revealed religion of the Bible written by Rev. James Smith, D. D. who had recently become the pastor of the First Presbyterian Church of Springfield. He read it in part and was so impressed by it that he asked for an introduction to Dr. Smith, and at once became

a regular attendant and supporter of the church. Shortly after this, Edward, the second son of the Lincolns, died and Dr. Smith was called to minister to them in their bereavement. This led to an intimacy which continued as long as Mr. Lincoln lived, and with Mrs. Lincoln until the death of Dr. Smith. Mr. Lincoln attended revival meetings with his wife, but he was absent from the city when she was received into the membership of the church in 1852, and he did not at any time thereafter make a profession of religion.

Herndon claims in his biography that Mr. Lincoln continued to be an infidel all the time he attended the Presbyterian Church, deceiving the people as to his real sentiments; and he quotes John T. Stuart, James W. Matheny and others in proof of his assertion. But both of these men, as well as Ninian Edwards, have repudiated the statements attributed to them, and have expressed the opinion that while Mr. Lincoln may have been an unbeliever in the earlier part of his life, while at New Salem, his views were changed under the influence of Dr. Smith, and he became a believer in the

If

BY W. H. PIERCE.

If I had richest stores of gold—

Ah! poor my lot—

If I could master wealth untold

In dream or thought,

I think my greatest joy would be

To loose the bonds of poverty

Which bind the body, break the heart,

And warp the soul of such large part

Of mankind here;

For these poor ones my brethren be,

And God's scheme of humanity

Forbids that I my riches flaunt

While they are crushed by cruel want.

And yet I fear

That wealth might bring a greed for gain,

And steel my heart 'gainst others' pain;

With Lazarus my lot I'd cast

Rather than face the rich man's past

With judgment near.

If I could go to Wisdom's fount

And drink my fill,

And balance up my life account

Of good and ill,

The debit side might so outweigh

The credit that in sheer dismay

I'd go in moral bankruptcy,

Without a hope of clemency,

And ne'er repent.

And so I find 'tis better far

To bear my burdens as they are,

And do my best from day to day

With what God places in my way

With good intent;

And then, when I may quit the strife

And enter on another life,

If I may count the vict'ry won

And hear the Master say "Well done,"

I am content.

Austin, Chicago.

A German peddler rapped timidly at the kitchen entrance. Mrs. Kelley, angry at being interrupted in her washing, flung open the door and glowered at him.

"Did yez wish to see me?" she demanded in threatening tones.

The peddler backed off a few steps.

"Vell, if I did," he assured her with an apologetic grin, "I got my wish; thank you."

—Everybody's Magazine.

CORRESPONDENCE ON THE RELIGIOUS LIFE

By George A. Campbell

A Dream of the Centennial

The Correspondent: "The Pittsburg Convention, with perhaps fifty thousand in attendance, will be a thrilling conclusion of our first hundred years of history, and a splendid inauguration of the second. Surely by it the Christian and non-religious world will be startled into enquiry, and be thus brought to realize our vast growth and power. Our centennial certainly will be grand and inspiring. Nothing since Pentecost will equal it. Already several from our church have decided to go, though the distance is great and we are not rich."

The Pittsburg Convention! Ah! I had a dream about it the other night. With the consent of "The Correspondent," and he is too far away to object, I will relate my dream in response to him. I would not positively affirm to the reader that this dream is entirely the product of the sleeping hour. Of course, I recall it while awake and consequently my account of it may be somewhat distorted.

Why Dreams are Wayward.

The most of our mental effort is simply tracing the relation of cause and effect. Some of us, even when most awake, succeed but poorly. So it should not be surprising that dreams are usually so wayward. They seem to obey no law. Mine, however, may have had a cause, or at least a suggestion to call it into play.

Long after all the other members of our household had retired, I continued to read Alexander Smellie's "Men of the Covenant." It is a book to bring the blood to the literal head, and sympathy to the figurative heart. Perhaps a man has to be kindred to the heroes of the Covenant to fully appreciate their story; but if so, it is unfortunate all are not Scotchmen.

As for myself, I was most deeply moved by the portrayal of these wonderfully intense men of that thrilling heroic period of the church's history. I almost shouted in applause of Jenny Geddes in earnest and impetuous action at St. Giles. Then I was subdued and humiliated as I measured myself by those noble heroes at the Greyfriars church on that memorable 28th of February, 1638. To protest against the tyranny of the king, and to contend for the freedom that they enjoyed in the Word of God, sixty thousand from all parts of Scotland had come together at the Greyfriars. (Think of it, I talked with a senator this summer, who had just returned from Edinburgh, where he had been sightseeing, but he had not gone to this historic place. He did not know the past.) The Covenant was inscribed on a splendid ramskin. Hour after hour those men of iron continued with the signing of their names. Outside, one of the flat tombstones was used for a table. Some wrote after their autographs, "Until death." Some did draw their own blood and used it in place of ink. Thus, to quote Robert Burns, they "sealed freedom's sacred cause."

A Great Convention.

My blood was stirred as I read of this gathering of determined men. It was not a talk-fest. I said to myself, "surely that was in every way a great convention." Great numbers were there. It was possessed by the deepest emotion. It was characterized by a mighty purpose. It was there to act, yea to act for the God of wrath. It was conscious

that it faced death, the death of hundreds of its leaders; yet it did not hesitate. A great religious solemnity filled all their hearts. They looked up and believed; they looked out to the might of the enemy and went forward.

I read on. I followed martyrdom after martyrdom of the strongest and saintliest of men. God seemed for a time to have forgotten the Covenanters; but the Covenanters had not forgotten God. At the hour of midnight I closed the book. Darkness and quiet rested upon the world. I could hear no sound; lost at times methought I could almost hear the cries of the Covenanters crucified to death.

I heard my own voice say, "We are men of weaker breed."

Are We Worthy of Our Sires?

After I had gone to bed, long I wondered as to how Christ's true followers today might serve him in really costly ways. It came upon me with great force that these did not merely talk for their martyred Christ; but followed Him to the death. Then I wondered if we, with our numerous sermons, apologetic essays, easy Gospel singing, careless Endeavor talks, great indifference to our Christian obligations and other things, were not seeking for ourselves a very easy service, a service not regarded highly by our Master, and one not fruitful to men. I thought of the opened veins and the signatures in blood. I continued to wonder how our life's blood might be given to the glory of God. Thus wondering, I fell asleep. And I dreamed a vivid and stirring dream. I wonder if I can relate it with form and meaning.

First I dreamt I saw on a lonely and rugged wild several souls moving forward; their bearing suggested that they were in serious converse. I said they were "souls"; they seemed not in the flesh. There was about them the atmosphere of the Spirit world. They seemed bent on a mission of eternity. They were not noisy or hurried. Their every movement bespoke strength, confidence and victory. For the first time I felt the sublimity and the infinitude of Christian personalities. I knew that here were men whose mission compassed the universe. I was all atremble to follow them, to know who they were, and what they purposed.

The Covenanters Come to Earth.

Then I saw they were Covenanters, or rather the souls of those old heroes. Trying hard to distinguish their features I recognized them by pictures I had seen. Among others were Samuel Rutherford, Alexander Henderson, James Guthrie, John Brown, Alexander Peden, Hugh Campbell, Robert Ballie, and James Renwick. I could not take my eyes off these, our spiritual ancestors. I felt that I was gazing on unspeakable glory. As I gazed the scene changed, the wild gave place to a city of crowded streets. Great concourses of people were rushing to and fro. I lost sight of my heroes. I was sad and indignant at the rabble of the streets. I noticed many of the throng wore badges. Some carried banners and streamers. There was much jauntiness and gayety. I could see nothing of the souls I had lost to view. The "whitest souls that a world knew," I concluded, must have been offended with the thoughtless crowd, and have gone to their spirit home.

Again my dream played a trick with me. While still watching intently, a vast hall took form before my eyes. Thousands were sitting within it. I saw there were signs and mottoes on the wall. How surprised I was to read that this was the Christian Centennial Convention meeting in Pittsburg, 1909.

I was happy; for I knew that this was my convention and that numbers of my friends would be here.

Speeches Without Blood in Them.

Again, I was twice happy for it came to be all at once that the Covenanters must have been journeying here to address us. I would hear them. Our brotherhood would hear them. The world would hear them.

Yes; this was their convention, too. Were not Thomas and Alexander Campbell their sons? Most certainly. They surely would be here.

The time passed quickly. Day followed day. My heart sank within me. There were speeches multiplied. There was much of lusty song. The speeches were oratory, essays, magazine articles—but they were not life's very blood. They were delivered by nice gentlemen; but I had hoped to hear the spirit-prophets. They had not appeared. The talk-fest went on. The Crusades had some purpose. In my dream I could not make out the purpose of this vast gathering! I had the sensation of falling over an awful precipice. For a time I knew myself stunned. I could not rise. All night I wondered if I should live again.

With the dawning of a new day I found myself again in the Convention hall, awaiting eagerly the opening of the session. After my fall I seemed to have new interest and, I thought, new vision. Just before the time of opening, how surprised, overjoyed, and subdued was I to see the Covenanters walking slowly to the platform. My heart burned within me. This, I thought, will be a great day in the Kingdom of the Lord. Others did not seem to see these ghostly conquerors who had been washed in the blood of the Lamb. Nevertheless, they were surely real presences. As they reached the platform they stood facing the audience for a moment, and in that moment I thought I detected in their eyes a degree of pride over these, the children of their sons, the Campbells, but the look of pride was soon lost in the celestial light and glory of their earnestness, and then they were seated. How eagerly my eyes feasted. Thought I, the wisdom of the ages will be heard today, the secrets of the throne of God will be laid bare. The mouth of the caviller will be stopped. All vain and clamorous disputations will cease.

The Spirit of Yesterday Present Today.

As I was lost in ecstatic thanksgiving, lo! the Covenanters melted into a group of our college professors and editors, as one stereopticon picture is made to fade into another. Again I was saddened, but I quickly recovered; for I said the spirit of these true men of the past has taken possession of our college and literary men and they will speak forth the spirit of the ages to our day and need.

It was even so; for soon there arose one of the group, and moved to the front. The audience was eager to hear from him an eloquent speech. Spectacular interest possessed the audience. It had not seen the Covenanters.

I felt in my heart of hearts that the con-

ventional convention had come to a close, and that God's convention was now to begin. The talkfest was to be drowned by the up-breaking and overwhelming of the prophetic spirit. I was glad; for I had long felt a convention of speeches is no worthy celebration of our deepest life and best history.

From the group on the platform a brother well advanced in years and one whom I recognized, widely known as a teacher and writer of Christian apologetics, arose and advanced as if to speak. He carried in his hand something I could not clearly distinguish. It seemed at first a rod and then a trumpet of some sort. I had known this brother as a defender of the faith, and sometimes as a sharp critic; but now his countenance seemed especially illuminated. The glow of the eternal was upon him. Ah! methought, the spirits of the covenants, richly have blessed him. He too is their son. He possesses their fighting blood. Even his name is Scotch. Before he uttered a word I knew he would speak no partisan message today, but rather the message of the ages, of the very essence of our religion. Indeed he contributed only of the richest and deepest experiences of his long life. The visiting covenants had overwhelmed him with the supreme spirit of the eternal. To his mind they caused the great Christian doctrines to be seen anew and impressively in the light of love. As he talked I could see that the audience was *en rapport* with him and his message. The great convention now felt as never before that love was the source,

the flower and indeed the all of Christianity. A new passion possessed the brotherhood. All knew that harsh clamorings among us had come to an end.

Then up rose a younger man. He, too, was an editor and teacher. Many thought that because he had been much in the attention of the brotherhood during the past year that his appearance would cause the audience to manifest much idle curiosity. Happily it was not so; for the spirit of God rested upon the assembly. The work of heart-searching and reconstruction was proceeding in all hearts. Deep repentance for heated and wasted words and pages had come to possess the heart of a great people. Criticism of others had given place to self-accusation. The covenants double message, viz., to hold fast to the truth, but even in martyrdom to hold fast to love, was now the thought of all. The prayer of Jesus for unity had been answered in the body of the Disciples of Christ.

The speaker was of scholarly mien and beautiful diction; but he did not attempt to make a contribution to the talkfest. He simply uncovered his heart to his brethren. Very simply, but in the light and glory of their greatness did he speak to the need of the suffering men of our day.

The spirit of the convention being upon him he could not but show forth the things which he had seen and heard in his holy interviews.

The reader must not forget that I heard these men of God in a dream. So it is not

strange that the most of their words are gone from me. It is perhaps enough to recall that the impression of every one in the vast assembly seemed to be that God this day spoke to his chosen Israel. However, these words with which the speaker concluded, if I call aright, were the substance of his confessional address:

I have a life in Christ to live,
But, ere I live it, must I wait
Till learning can clear answer give
Of this and that book's date?

I have a life in Christ to live,
I have a death in Christ to die;
But must I wait till science give
All doubts a full reply?

Nay, rather while the sea of doubt
Is raging wildly round about,
Questioning of life and death and sin,
Let me but creep within
Thy fold, O Christ, and at Thy feet
Take but the lowest seat,
And hear Thine awful voice repeat,
In gentlest accents, heavenly sweet,
"Come unto Me, and rest;
Believe Me and be blest."

The Disciples had come to a great moment. They were on the highest mountain top. A passion to love, to live and to die for Christ had become in them a consuming fire, destroying all hatred, malice and suspicion.

DEPARTMENT OF CHRISTIAN UNION

By Dr. Errett Gates

Place and Value of Baptism

I have asked and have been discussing the question: What makes a Christian? I have answered it by saying that the thing which distinguishes one who is a Christian from one who is not a Christian belongs to the inner spiritual nature; and that this nature does not depend for its production upon external relations, acts or motions of the body, but upon internal choices, attitudes and motions of the spirit. He is a Christian who is one inwardly. And I have also maintained that the union between God and man as expressed in such analogies as fatherhood and sonship (for they are nothing but analogies), membership in the kingdom of Heaven, union with Christ and with the body of Christ, depends upon what a man is in his inner nature, and not upon where he is or what he has done.

It is this personal inner condition that constitutes one a Christian, and that obtains the divine favor and forgiveness. For no other reason than what one is in his spiritual nature, is one a child of God and a member of the kingdom of Heaven. Conversion is something that takes place in the spiritual nature; and it is this which is salvation.

But while salvation begins as a personal condition, that is not all there is of it; it is also a social relation. The Christian life is first of all a personal relationship with God through Christ, and after the likeness of Christ's relationship to God. But we do not go far in the study of that relationship before we find that it implies some kind of relationship with men which evidences the genuineness of the relationship with God. As expressed by Jesus: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."—"By this shall

all men know that ye are my disciples if ye have love for one another,"—"Even as the Son of Man came not to be ministered unto but to minister, and to give his life a ransom for many,"—"Thou shalt love the Lord thy God with all thy heart—and thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets." As expressed by John: "If a man say I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he has seen, can not love God whom he has not seen."

What, now, is the relation of baptism to this two-fold aspect of the Christian life?

Its Personal Significance.

Baptism does not create Christian nature, but professes it. The Christian nature, created by faith and repentance, being given, baptism is a formal confession of it.

In any treatment of baptism it should be remembered first of all that it is a ceremony; and as such it is a physical, not a spiritual act. It does not insure the same spiritual activity or condition in every recipient of it. It may mean much or little, or nothing at all, as far as the inner personal nature is concerned. It can only suggest or symbolize, not evidence or certify spiritual reality.

John's and Peter's Baptism.

The earliest use of baptism which is brought to our attention in the New Testament was a confessional use. John came into the regions about Jordan preaching "the baptism of repentance unto remission of sins. And there went out unto him all the country of Judea, and all they of Jerusalem; and they were baptized of him in the river Jordan, confessing their sins." John did not preach baptism for the remission of sins, but a baptism which signified repentance, which was unto remission of sins.

The same significance was given to baptism

by Peter, and in almost identical terms, on the day of Pentecost. "Repent and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." It is not surprising that Peter, who was first a disciple of John, then of Christ, should have used the terms of his first teacher on the day of Pentecost. The conditions were similar to those of John's ministry. John and his disciples, and the baptism they preached, looked forward to the coming of the Messiah. Peter and the rest of the disciples on the day of Pentecost were again looking forward to a second coming of the Messiah, "whom the heaven must receive until the time of restitution of all things." Peter's baptism on the day of Pentecost, like John's, was a baptism which signified repentance.

Its Social Significance.

Since the Christian nature is social as well as personal in its relations, baptism is a socializing act and stands for the socialization of personal faith and righteousness. It is the Christian nature taking its first outward look, and taking on its implied social relationships. It is the symbolic act by which personal relationship to God passes over into social relationship to the Christian brotherhood and humanity—by which faith completes itself in fellowship.

Faith in Christ, love to God, can only realize its inner spirit and meaning in relationship with human beings, and the church is the ultimate fellowship of humanity in its first ideal yet actual beginnings. Baptism introduces into social fellowship.

The Social Christ.

It is just here that Paul's teaching concerning baptism finds its true interpretation. Paul socialized the Christ. He said that Christ had been made the "head over all things to the church, which is his body."

And again to the Corinthians he said: "Now ye are the body of Christ, and severally members thereof." Christ thus mystically becomes a social organism.

What are we to understand, then, when Paul in the same idealizing and mystic terms says: "For in one spirit were we all baptized into one body? Were they baptized into the personal Christ or the social Christ, the church? And was that social Christ their local Christian church with all of its members, good, bad and indifferent? or was it that ideal, spiritual church, composed of all those who were in real union with Christ? It was the real, spiritual body of Christ, of whom Paul thought, over against the actual Corinthian church, the universal over against the local, the invisible over against the visible church. Yet it was visible and included every one led of the spirit of God.

Baptism guaranteed no spiritual condition; but it did inaugurate the high privileges of spiritual fellowship in so far as one was capable of them, and invited the baptized to be equal to the spiritual meaning of his baptism. Baptism gave every believer the right to local church fellowship, whatever his real spiritual condition, and reminded him of its higher meaning—union with the spiritual Christ. That is the mystic, symbolic meaning of Paul's declaration in the Roman letter: "We who were baptized into Christ Jesus were baptized into his death." As Christ was crucified and buried and was raised up to a new life; so the believer crucifies and buries morally "the body of sin"—"the old man"—and arises to walk in newness of life; of which the physical death, burial and resurrection of Christ is a symbol. Baptism was a dramatic recital in symbolism of the physical death, burial and resurrection of Christ, and of the moral death, burial and resurrection of the believer.

Such was the implication of every baptism; but was moral death, burial and resurrection with Christ a fact in every baptism? By no means. There were persons

in the Corinthian church who had been baptized but who were not in moral union with Christ, or members of his spiritual body. In the same letter in which Paul declares that "by one spirit we are all baptized into one body," he advises that certain wicked members of the Corinthian church be delivered unto Satan. So then the Corinthians were not actually baptized into Christ's body, the spiritual church.

In Paul's teaching the Corinthian church is idealized and described as holy, when in fact it was not; as one united body, when in fact it was not; as washed, sanctified, and justified, when in fact it was not. The church was written to and admonished in language which described the ideal Corinthian church; rebuked for what it was not, by being told what it was supposed to be.

Throughout his teaching concerning the church, it is the ideal, spiritual church, the body of Christ, to which he constantly refers. As he described the church in ideal and figurative terms, so he used baptism. Ideally a baptized man was a morally cleansed and regenerate man and a member of the body of Christ, but really he might be anything else, regardless of baptism, as some of the Corinthians were, to whom Paul said: "I thank God that I baptized none of you." Paul would have been the last man in the world to have attributed any saving or morally renewing efficacy to baptism.

Baptism with Paul as with other New Testament writers was a symbol, a figure of speech—a sign put for the thing signified—just as the word "cross," and "blood of Christ." Thus when he says, "As many of you as have been baptized into Christ, have put on Christ," he is not stating an ethical fact, but an ethical ideal; and baptism is the summary figure which symbolized entrance into spiritual union with Christ. Union with Christ was a spiritual process; and Paul would be just as ready to say that one was actually circumcised into Christ as baptized into him.

But some one will ask: Is not baptism a necessary act?

Necessary to what? Necessary to entrance into the kingdom of heaven?

If by kingdom of heaven you mean "the doing of God's will on earth as in heaven," then I must answer: By no means. If to do God's will is to love him and one's neighbor as one's self, as Jesus taught, then one can enter the kingdom without it. The kingdom of God as an expression of the will of God belongs to the personal, spiritual nature, which baptism neither creates nor prevents. Can a man be baptized into the love of his neighbor, or into purity of heart? Or if a man love his neighbor and have a pure heart, can the lack of baptism prevent him loving his neighbor, or seeing God?

It is perfectly clear that baptism is not necessary for any of these things.

If by kingdom of God you mean the organized society of those who are trying to do the will of God on earth, then baptism, as in its New Testament use, is necessary to entrance into the kingdom, and to the enjoyment of such benefits as grow out of that fellowship. And those benefits of Christian fellowship are by no means trifling. Salvation is something social as well as personal. The environment of the personal life has much to do with making it what it is. The church, which is the visible fellowship of the kingdom of heaven is the Christianized and Christianizing environment of the believer's life, and is by so much redemptive in its influence.

An answer can be given now to the question: Is baptism necessary to salvation? In the primary sense in which salvation is character, and depends upon ethical union with Christ, it is not necessary to salvation; but in the secondary sense in which salvation is social influence, and baptism is made necessary to union with the redemptive society of Christ, baptism is necessary to salvation.

Tributes of the Poets to Abraham Lincoln

O CAPTAIN! MY CAPTAIN!

O Captain! my Captain! our fearful trip is done,
The ship has weathered every rock, the prize we sought is won,
The port is near, the bells I hear, the people all exulting,
While follow eyes the steady keel, the vessel grim and daring;
But, O heart! heart! heart!
O the bleeding drops of red,
Where on the deck my Captain lies,
Fallen cold and dead.

O Captain! my Captain! rise up and hear the bells;
Rise up—for you the flag is flung—for you the bugle trills,
For you bouquets and ribboned wreaths—for you the shores a-crowding,
For you they call, the swaying mass, their eager faces turning;
Here Captain! dear father!
This arm beneath your head!
It is some dream that on the deck,
You've fallen cold and dead.

My Captain does not answer, his lips are pale and still,
My father does not feel my arm, he has no pulse nor will,
The ship is anchored safe and sound, its voyage closed and done,
From fearful trip the victor ship comes in with object won;
Exult, O shores and ring, O bells!
But I with mournful tread
Walk the deck my Captain lies,
Fallen cold and dead.

Walt Whitman.

THE COMMEMORATION ODE.

How beautiful to see
Once more a shepherd of mankind indeed,
Who loved his charge, but never loved to lead;
One whose meek flock the people joyed to be,
Not lured by any cheat of birth
But by his clear-grained human worth,
And brave old wisdom of sincerity!
They knew that outward grace is dust;
They could not choose but trust
In that sure-footed mind's unfaltering skill,
And supple tempered will
That bent like perfect steel to spring again
and thrust.

His was no lonely mountain-peak of mind,
Thrusting to thin air o'er our cloudy bars,
A sea-mark now, now lost in vapors blind,
Broad prairie rather, genial, level-lined,
Fruitful and friendly for all human kind,
Yet also nigh to heaven and loved of loftiest stars.

He knew to bide his time,
And can his fame abide,
Still patient in his simple faith sublime.
Till the wise years decide.
Great captains with their guns and drums,
Disturb our judgment for the hour,
But, at last, silence comes;
These all are gone, and standing like a tower,
Our children shall behold his fame,
The kindly, earnest, brave, farseeing man,
Sagacious, patient, dreading praise, not blame,
New birth of our new soil, the first American.

James Russell Lowell.

THE HAND OF LINCOLN.

Look on this cast, and know the hand
That bore a nation in its hold;
From this mute witness understand
What Lincoln was—how large of mold.

The hand of Anak, sinewed strong,
The fingers that on greatness clutch;
Yet lo! the marks their lines along
Of one who strove and suffered much.

For here in knotted cord and vein
I trace the varying chart of years;
I know the troubled heart, the strain,
The weight of Atlas—and the tears.

Again I seen the patient brow
That palm erucible was wont to press;
And now 'tis furrowed deep, and now
Made smooth with hope and tenderness.

For something of a formless grace
This moulded outline plays about;
A pitying flame, beyond our trace,
Breathes like a spirit, in and out.

The love that cast an aureole
Round one who, longer to endure,
Called mirth to ease his ceaseless dole,
Yet kept his nobler purpose sure.

Lo, as I gaze, the statured man,
Built up from yon large hand appears:
A type that nature wills to plan
But once in all a people's years.

What better than this voiceless cast
To tell of such a one as he,
Since through its living semblance passed
The thought that bade a race be free!
Edmund Clarence Stedman.

WINSTON OF THE PRAIRIE

By Harold Bindloss, Author of "The Cattle Baron's Daughter," "Lorimer of the Northwest," etc.

CHAPTER II (Continued.)

Courthorne appeared to consider a moment, and there was a curious little glint in his eyes which did not escape his companion's attention, but he laughed.

"Yes, we're making a big run," he said, then stopped and looked straight at the rancher. "Did it ever strike you, Winston, that you were not unlike me?"

Winston smiled, but made a little gesture of dissent as he returned the other's gaze. They were about the same height and had the same English type of face, while Winston's eyes were gray and his companion's an indefinite blue that approached the former color, but there the resemblance, which was not more than discernible, ended. Winston was quietly-spoken and somewhat grim, a plain prairie farmer in appearance, while a vague but recognizable stamp of breeding and distinction still clung to Courthorne. He would have appeared more in place in the States upon the southern Atlantic seaboard, where the characteristics the Cavalier settlers brought with them are not extinct, than he did upon the Canadian prairie. His voice had even in his merriment a little imperious ring, his face was refined as well as sensual, and there was a languid gracefulness in his movements and a hint of pride in his eyes. They, however, lacked the steadiness of Winston's, and there were men who had seen the wild devil that was born in Courthorne look out of them. Winston knew him as a pleasant companion, but surmised from stories he had heard that there were many who bitterly rued the trust they had placed in him.

"No," he said dryly. "I scarcely think I am like you, although only last night Nettie at the settlement took me for you. You see, the kind of life I've led out here has set its mark on me, and my folks in the old country were distinctly middle-class people. There is something in heredity."

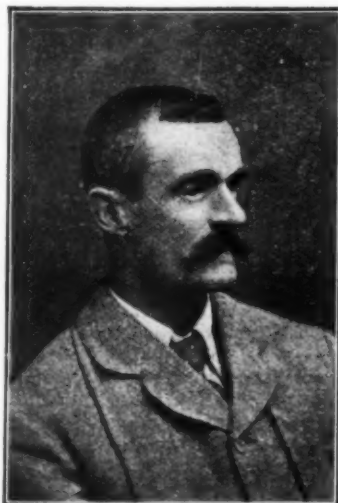
Courthorne did not parry the unexpressed question. "Oh yes," he said, with a little sardonic smile. "I know. The backbone of the nation—solemn, virtuous and slow. You're like them, but my folks were different, as you surmise. I don't think they had many estimable qualities from your point of view, but if they all didn't go quite straight they never went slow, and they had a few prejudices, which is why I found it advisable to leave the old country. Still, I've had my fill of all that life can offer most folks out here, while you scarcely seem to have found virtue pay you. They told me at the settlement things were bad with you."

Winston, who was usually correct in his deductions, surmised that his companion had an object, and expected something in return for this confidence. There was also no need for reticence when every farmer in the district knew all about his affairs, while something urged him to follow Courthorne's lead.

"Yes," he said quietly. "They are. You see, when I lost my cattle in the blizzard, I had to sell out or mortgage the place to the hilt, and during the last two years I haven't made the interest. The loan falls due in August, and they're going to foreclose on me."

"Then," said Courthorne, "what is keeping you here when the result of every hour's work you put in will go straight into another man's pocket?"

Winston smiled a little. "In the first place, I've nowhere else to go, and there's something in the feeling that one has held on to the end. Besides, until a few days ago I had



HAROLD BINDLOSS

Author of WINSTON OF THE PRAIRIE and other Canadian stories.

It is unusual that an author should have written so many successful books as Mr. Bindloss without having given his picture to the public. The above photograph, however, is the first of Mr. Bindloss which has been issued in America. His face shows the strength and cleanness of line that would be expected in a man who has done everything from testing steel barrel-hoops for the Standard Oil Company to raising wheat and building railroads in Canada, sailing before the mast, and writing novels. His love for the outdoors has followed him even to his study; and there are few men writing today to whom the simple and rugged things appeal more strongly.

If you have not started reading the story, it will amply reward you to get last week's *Christian Century* and read this splendid serial from the beginning.

a vague hope that by working double tides, I might get another crop in. Somebody might have advanced me a little on it because the mortgage only claims the house and land."

Courthorne looked at him curiously. "No. We are not alike," he said. "There's a slow stubborn devil in you, Winston, and I think I'd be afraid of you if I ever did you an injury. But go on."

"There's very little more. My team ran away down the ravine, and I had to put one beast out of its misery. I can't do my plowing with one horse, and that leaves me stranded for the want of the dollars to buy another with. It's usually a very little thing that turns the scale, but now the end has come, I don't know that I'm sorry. I've never had a good time, you see, and the struggle was slowly crushing the life out of me."

Winston spoke quietly, without bitterness, but Courthorne, who had never striven at all but stretched out his hand and taken what was offered, the more willingly when it was banned alike by judicial and moral law, dimly

understood him. He was a fearless man, but he knew his courage would not have been equal to the strain of that six years' struggle against loneliness, physical fatigue, and adverse seasons, during which disaster followed disaster. He looked at the bronzed farmer as he said, "Still, you would do a little in return for a hundred dollars that would help you to go on with the fight?"

A faint sparkle crept into Winston's eyes. It was not hope, but rather the grim anticipation of the man offered a better weapon when standing with his back to the wall.

"Yes," he said slowly. "I would do almost anything."

"Even if it was against the law?"

Winston sat silent for almost a minute, but there was no indecision in his face, which slightly perplexed Courthorne. "Yes," he said. "Though I kept it while I could, the law was made for the safe-guarding of prosperous men, but with such as I am it is every man for his own hand and the devil to care for the vanquished. Still, there is a reservation."

Courthorne nodded. "It's unlawful, but not against the unwritten code."

"Well," said Winston quietly. "When you tell me what you want I should have a better opinion."

Courthorne laughed a little, though there was something unpleasant in his eyes. "When I first came out in this country I should have resented that," he said. "Now, it seems to me that I'm putting too much in your hands if I make the whole thing clear before you commit yourself in any way."

Winston nodded. "In fact, you have got to trust me. You can do so safely."

"The assurance of the guileless is astonishing and occasionally hard to bear," said Courthorne. "Why not reverse the position?"

Winston's gaze was steady, and free from embarrassment. "I am," he said, "waiting for your offer."

"Then," said Courthorne dryly, "here it is. We are running a big load through to the northern settlements and the reserves tomorrow, and while there's a good deal of profit to the venture, I have a notion that Sergeant Stimson has had word of it. Now, the Sergeant knows just how I stand with the rustlers though he can fasten no charge on me, and he will have several of his troopers looking out for me. Well, I want one of them to see and follow me south along the Montana trail. There's no horse in the Government service can keep pace with that black of mine, but it would not be difficult to pull him and just keep the trooper out of carbine-shot behind. When he finds he can't overtake the black, he'll go off for his comrades, and the boys will run our goods across the river while they're picking up the trail."

"You mentioned the horse, but not yourself," said Winston quietly.

Courthorne laughed. "Yes," he said. "I will not be there. I'm offering you one hundred dollars to ride the black for me. You can put my furs on, and anybody who saw you and knew the horse would certify it was me."

"And where will you be?"

"Here," said Courthorne dryly. "The boys will have no use for me until they want a guide, but they'll leave an unloaded pack horse handy, and, as it wouldn't suit any of us to make my connection with them too

plain, it will be a night or two later when I join them. In the meanwhile your part's quite easy. No trooper could ride you down unless you wanted him to, and you'll ride straight on to Montana—I've a route marked out for you. You'll stop at the places I tell you, and the testimony of anybody who saw you on the black would be quite enough to clear me if Stimson's men are too clever for the boys."

Winston sat still a moment, and it was not avarice which prompted him when he said, "Considering the risk one hundred dollars is very little."

"Of course," said Courthorne. "Still, it isn't worth any more to me, and there will be your expenses. If it doesn't suit you, I will do the thing myself and find the boys another guide."

He spoke indifferently, but Winston was not a fool, and knew that he was lying.

"Turn your face to the light," he said sharply.

A little ominous glint became visible in Courthorne's eyes, and there was just a trace of darker color in his forehead, but Winston saw it and was not astonished. Still, Courthorne did not move.

"What made you ask me that?" he said.

Winston watched him closely, but his voice betrayed no special interest as he said, "I fancied I saw a mark across your cheek. It seemed to me that it had been made by a whip."

The deeper tint was more visible on Courthorne's forehead, where the swollen veins showed a trifle, and he appeared to swallow something before he spoke. "Aren't you asking too many questions? What has a mark on my face to do with you?"

"Nothing," said Winston quietly. "Will you go through the conditions again?"

Courthorne nodded. "I pay you one hundred dollars—now," he said. "You ride south tomorrow along the Montana trail and take the risk of the troopers overtaking you. You will remain away a fortnight at my expense, and pass in the meanwhile for me. Then you will return at night as rancher Winston, and keep the whole thing a secret from everybody."

Winston sat silent and very still again for

more than a minute. He surmised that the man who made the offer had not told him all and there was more behind, but that was, after all, of no great importance. He was prepared to do a good deal for one hundred dollars, and his bare life of effort and self-denial had grown almost unendurable. He had now nothing to lose, and while some impulse urged him to the venture, he felt that it was possible fate had in store for him something better than he had known in the past. The bitter wind still moaned about the ranch, emphasizing its loneliness, and the cedar shingles rattled dolefully overhead, while it chanced that as Winston glanced towards the roof his eyes rested on the suspended piece of rancid pork which, with a little flour and a few potatoes, had during the last few months provided him with sustenance. It was of course a trifle, but it tipped the beam, as trifles often do, and the man who was tired of all it symbolized straightened himself with a little mirthless laugh.

"On your word of honor there is nothing beyond the risk of a few days' detention which can affect me?" he said.

"No," said Courthorne solemnly, knowing that he lied. "On my honor. The troopers could only question you. Is it a deal?"

"Yes," said Winston simply, stretching out his hand for the roll of bills the other flung down on the table, and, while one of the contracting parties knew that the other would regret it bitterly, the bargain was made.

Then Courthorne laughed in his usual indolent fashion as he said, "Well, it's all decided, and I don't even ask your word. Tomorrow will see the husk sloughed off and for a fortnight you'll be Lance Courthorne. I hope you feel equal to playing the role with credit, because I wouldn't entrust my good fame to everybody."

Winston smiled dryly. "I fancy I shall," he said, and long afterwards recalled the words. "You see, I had ambitions in my callow days, and it's not my fault that hitherto I've never had a part to play."

Rancher Winston was, however, wrong in this. He had played the part of an honest man with the courage which has brought him to ruin, but there was now to be a difference.

(To be Continued.)

the Creator." We ought never in our loyalty to the Book lose sight of Him who was the great first cause of the Book. What Christ's disciples said was good, but good only for one purpose, and that to convince the world that Christ was the long promised Messiah of the Jews, and the Savior of the world. John said, "these are written that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name. The primary object was not so much faith in the writings, but faith in Christ.

[The above unsigned communication came enclosed with a signed letter. The latter has been destroyed and our memory can not identify the author. So we print it anonymously. We would be pleased to hear from the author.—Editors.]

A WORTHY IDEAL.

I have just finished reading Brother A. W. Taylor's paragraph on "The College President: Scholar or Endowment Promoter." After quoting President Taylor, of Vassar, to the effect that money raising is a disagreeable job for a man of academic tastes, he adds, "It requires more versatility than the ordinary or even the extraordinary teacher or scholar possesses to be a scholar, teacher, administrator and money getter. There are such men, but they are the exceptions that prove the rule. Let Christian business men raise the money." This is a worthy ideal and I am in favor of it. Now, I am not a College President, and please understand I am not an applicant. I have seen too much of the ins and outs of the proposition to have any ambition along this line. I am simply the Field Secretary of a College. This is more than a money-getting office; but this will be an important feature of the work for some time. Interest must be aroused; sentiment must be created; friends of Christian education must be made.

But "let Christian business men raise the money." Again I say, I am more than willing. There are other things more pleasing to me than money-raising. But there are few things more important. I have often thought that it was a shame to have such men as A. McLean, F. M. Rains, Stephen J. Corey, Wm. J. Wright, Geo. B. Ranshaw, H. A. Denton and Geo. W. Muckley devoting their energies to raising money or stirring us up so we would give. How we need these men in the ministry! "Let Christian business men raise the money." This suits me. But the Christian business men are busy with other interests. I see but one way out of the difficulty at present. Some of us must become Christian business men for a season. Hence I have become one. But you ask about my qualifications. Herein is a story. I have been a preacher for fifteen years at a small salary. But with this small salary I have supported a family of four, paid my way through college, taken a few trips outside of the state, bought a few books and have all my debts paid but something like \$200. This ought to be sufficient. But I am willing to give way to the "Christian business man" and go back to my dreams and ideals. But we must endow Eureka College. This is my one theme.

H. H. Peters.

This coming year the number of Living-link churches in the Foreign Society should be doubled. The foreign work is the greatest enterprise of the churches.

Midland, Texas.

A. C. Parker.

The practice of giving certificates of baptism to new converts is being adopted quite generally by our ministers. Order from the New Christian Century Company.

Price 50 cents in blocks of fifty.

OUR READERS' OPINIONS

The letter from Clark Braden in the last Christian Century was startling, awakening sad memories and deep emotions. It recalled to mind those noble men who struggled against such men as Braden mentions and who were by them crushed and died of a broken heart. I knew them and loved them in Christ for their purity of heart and life and that they dared to accept the very liberty in the gospel for which the early reformers contended. I have not forgotten L. I. Pinkerton, nor others who felt the Jesuitical hand of heresy hunters.

For myself, I am ready to abide whatever befalls, but I will not shrink one inch from my charge that to uphold a political party that practices the granting of licenses to saloons is to deny Christ in the most brazen manner. But my second offense is in working to restore "The Revelation of Jesus Christ" to its original place by trying to justify all its claims against an unbelieving church. It shows how far the departure has gone when even those preachers who concede it a sin to license the saloon meet me with the frozen face when I contend for the integrity and intelligibility and professions of Christ's own self-revelation. It seems a greater obstacle than the other, but I stand faithfully by them both and when the battle

for gospel liberty is won by the high brave stand of the Christian Century both my contentions will be accepted and honored.

Jasper Seaton Hughes.

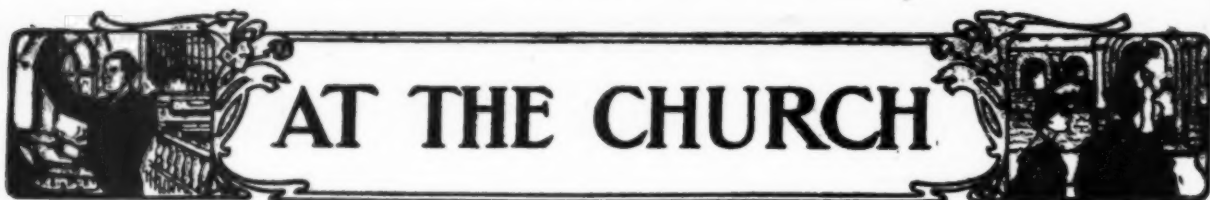
South Bend, Ind.

Editor Christian Century: Following is an extract from a letter received a few days ago, applying for the pulpit of a certain church:

"I do not belong to the progressives or Higher Critics. I believe the old Book from lid to lid."

This is the way I answered:

"I am glad to know you believe the old book from lid to lid. That is quite the rule among disciples here in this part of Ohio. We know a number of the critics and know them to be loyal disciples, too. The early disciples believed before the New Testament was ever written, and because they believed, they wrote, and their writings make the New Testament. I think faith in the Book is good, but Faith in Christ (who was before the Book), is better. That was whom the first disciples anchored their faith to. I believe there is a lesson for disciples of today to learn, in that we are emphasizing faith in the Book more than faith in Christ. We are worshipping 'the creature more than



Sunday School Lesson

By Herbert L. Willett

Stephen The Martyr*

As noted in our last study, the Christian community in Jerusalem lived at first on terms of good will with the Jewish people and even with the authorities. The early attempts to suppress the apostolic preaching were unsuccessful, and the authorities appear to have decided that such measures only tended to emphasize the new teaching in the minds of the people. Gradually these disagreements faded away. Probably the authorities were never actually friendly to the apostles, but they were diplomatic enough to avoid public opposition, and the church grew under this happy regime of toleration so that even many of the priests themselves became disciples of the Lord.

Church and Synagogue.

One cannot fail to ask the question, What was the ordinary Jewish interpretation of Christianity at this time? It is apparent that the defenders of the synagogue did not view the preaching of the disciples as hostile to Judaism, but only as a revival of prophetic insistence upon godly living. At the points where the work of Jesus was made prominent they would have dissented; but this was considered a mere harmless addition to the fundamentals of Judaism, and so no open breach was made. Suppose this condition had continued; what would have been the result? Could Christianity have ever become the conquering faith it proved to be? Was it not necessary that some one should arise to draw clearly the line of distinction between Judaism and Christianity? The popular impression even among the disciples seems to have been that the followers of Jesus would be the Jews either by nationality or by adoption. Perhaps if any Gentiles had at this period requested admission to the church, a serious question would have arisen as to just the proper method of procedure. Plainly the gospel was for all men, but must not all men first become Jews by proselytism in order that they might become Christians? No clear word has ever been spoken on this point, and it was inevitable that it should be raised sooner or later.

Stephen the Hellenist.

The man in whose preaching this question first made its appearance was not one of the apostles, but rather a young Hellenist, Stephen by name, who had been chosen as one of the seven helpers in the church at Jerusalem. He was well trained in the Scriptures, was thoroughly devoted to the new cause and threw himself with headlong enthusiasm into the evangelism of his Jewish neighbors. Not content with preaching the gospel in the public places where the disciples were accustomed to gather, he entered boldly into the synagogues and preached the faith of Jesus as the new and startling thing

it actually was. In his interpretation of the truth Judaism was not the necessary portal to the church. A man came to Christ by faith and obedience without any necessity of conforming to the law. Moses was no longer the teacher whose words had authority. Christ alone was the Lord of the soul. The temple had served a valuable purpose, but it was now ready to give place to that invisible but constantly growing church which Jesus had established.

Such statements were nothing less than revolutionary. No words uttered by the apostles had ever provoked such inquiry, dissent, and hostility as these, and when spoken in the synagogues, they had the effect of arousing the most violent antipathy to the speaker because they seemed either to reveal the latent danger of the new faith in its threatened overthrow of Judaism or else they showed that Stephen himself was a most dangerous radical.

Saul of Tarsus.

It seems clear that Saul of Tarsus, who for the first time appears in connection with the death of Stephen, was at this time living in Jerusalem and connected with one of the synagogues. That he had been present in the city during the closing part of Jesus' ministry seems improbable. Some word would have escaped in all of his letters referring to the tragedy of the Savior's passion if he had been present in the city at that time. But soon after he must have returned, having passed a brief period in the provinces. Now he is once more in the Holy City where for ten years he had studied at the feet of Gamaliel. The synagogue of the age makes it probable that he was connected with the synagogue frequented by the people of his own province, Cilicia. When, therefore, we read that among those synagogues into which Stephen entered with his aggressive proclamation of the Christian faith was the synagogue of the Cilicians, the imagination sees Paul and Stephen face to face, the one the young and ardent Pharisee, recently the star graduate of the Jewish university and now the most brilliant advocate of Judaism, the other the young and gifted Hellenist, passionately devoted to the new cause of the Nazarene and burning with the purpose to convince his brethren of the Jewish faith that the very Messiah for whom they had been looking is none other than Jesus the Christ.

Before the Sanhedrin.

It is evident that in the contest which ensued the learning, subtlety and rhetoric of the man from Tarsus were unable to match the scriptural and convincing arguments of Stephen. This leader of a heretical sect must be silenced at all hazards. To permit him to continue his aggressive propaganda would be to invite the overthrow of that system which had been vindicated by centuries of communion with God. When persuasion ceased to be effective, when argument was refuted, there was but one thing more to be attempted and that was force. Stephen, therefore, and apparently at the instigation

of Saul, was arrested and brought before the Sanhedrin for trial. That Paul was a member of the company seems probable. The charges on which Stephen was arraigned were those of disrespect to Moses and the temple. The statement of the text is that false witnesses were secured to make these charges against Stephen, saying that he had asserted that Jesus would overthrow the temple and change the customs enjoined by Moses. While we have no record that Stephen had made such statements, the whole course of the procedure seems to warrant the conclusion that these charges were not wholly false. Indeed, Stephen himself was at no pains to deny them. If he did not put his argument in precisely those terms, he none the less made it quite apparent that Moses must give place to Christ and that the temple was no longer exclusively the house of God.

Stephen's Fiery Speech.

According to custom, when these charges had been put forward Stephen was given opportunity by the president of the council to defend himself. It was a wonderful moment in his career. The choice was given him of smooth and easy words or of a tremendous home-thrust at the heart of Judaism. It would have been easy for him to say that he had proclaimed that faith which they had heard interpreted by the apostles since the Day of Pentecost, and which had given no offense until he began to preach. He might have removed their anger by disclaiming any intention of hostility to the older faith, and they would hardly have dared to proceed to violent measures even had this been their first intention. How easy it would have been for Stephen to extricate himself from his position without any serious compromise of his loyalty to the gospel. But this was precisely what he did not do. It was the one moment for which he had been waiting. His purpose was to impress forever on the thought of both Jew and Gentile the fact that the law and the gospel were not merely different interpretations of the same truth. He wished to make it forever apparent that Christianity owed nothing to Judaism, but was rather a new and distinct faith, based not on the law nor on Moses, but on Jesus Christ the Lord. Seizing, therefore, his opportunity, he charged upon them with what must have seemed almost superhuman indignation and invective. They had accused him of irreverence to Moses. What had been their own history? One of long and persistent disregard not only of Moses, but of every other prophet who had risen to guide them to God, and now what had they done in these closing days? They had actually put to death the one Prince and Teacher whom God had sent to complete the task of divine revelation and to be their Messiah and King. Gathering strength as he went on, he poured all his accumulated passion and denunciation into the one tremendous utterance, "You stiff-necked and uncircumcised in heart and ears, you do always resist the Holy Spirit."

The Death of Stephen.

This was no speech to pour oil on troubled waters. With fury goaded to its limit by these uncompromising and yet conclusive words, the council lost all semblance of dignity and rushed upon the prisoner with rage to tear him limb from limb. A slight con-

* International Sunday-school Lesson for Feb. 21, 1909. Stephen, the first Christian Martyr, Acts 6:1-8:3. Golden Text: "They stoned Stephen, calling upon God and saying, Lord Jesus, receive my spirit," Acts 7:5-9. Memory Verses 7:55-56.

cession of deference to the holy soul was made, however, when he was dragged outside the gate of Jerusalem that his blood might not be shed in the sacred streets. Thus hurried to his death, no time was lost. The horror of assassination was clothed in the legal form of stoning to death, the leaders being careful that, according to an ancient precedent, the witnesses who had brought the charges against him must cast the first stones.

Meanwhile there stood by, apparently directing these tumultuous proceedings and certainly acting as the chief spirit of the hour, that same young Saul of Tarsus whose encounter with Stephen in the synagogue had been so disastrous to himself. Little did he know that in those very moments when the martyr was lifting his eyes to the heavens for his prosecutors, God was already laying on his head the hand of power to bid him go far hence to the Gentiles as the ambassador of the Christ whose minister he was now putting to death. Yet the effects of Stephen's martyrdom upon Saul of Tarsus are plain beyond all misleading. He bore the impression of that moment to his dying day. In that incident there began in him the vision of wider meaning in the faith of Stephen and of greater opportunities for himself. These were like seeds waiting a warmer sun and a more genial air, but in time they came to fruition. So much was Saul's career shaped by the work and word of Stephen that Augustine has well declared that, "Had there never been a Stephen, there would never have been a Paul."

PRAYER MEETING

BY PROFESSOR SILAS JONES.

Points on Giving. Topic, Feb. 17. 1 Cor. 16:1-9; 2 Cor. 8:5, 9-15; 8:6-15.

Information was freely imparted by Paul to the churches from which he sought gifts. He wrote to the Corinthians concerning the object of the collection, sent Titus to instruct and exhort them, and paid them a visit that he might complete the work of education. The democracy of the church is recognized in the matter of giving. No one is asked to give for anything which he does not understand and approve. The apostle does not exhort men to give and denounce them for withholding their money before he explains to them what he intends to do with their bounty. He educated the church with respect to its duty.

First.

"First they gave their own selves to the Lord." The reason some men do not give is that they are not Christians. They have their names on the church book and they call themselves believers but they have not in them the mind of Christ. They have not been transformed by the renewing of their minds. The church is to them an institution to be used for personal advantage. Others are in the church in order that they may serve. They know that the Son of man came to minister, not to be ministered unto. They are deeply dissatisfied with teaching that stimulates selfish impulses. Instead of being constantly on the defensive against enlarging sympathy, they guard against the encroachments of selfishness. Their intellectual equipment has been secured for the purpose of sustaining the conviction that the disciple of Christ is interested in the highest welfare of all men. They are therefore willing to be convinced that an enterprise is worthy of their support.

System.

Co-operation is impossible without system. Governments adopt definite plans for the collection of taxes. A great manufacturing plant is thoroughly organized. Churches that live and give life to their communities devise

plans for meeting the situations confronting them and lay it upon the hearts of all to follow the plans accepted by the majority. The disposition to serve is fundamental, no scheme is worth a moment's consideration if love is regarded as a negligible factor; nevertheless, it does not follow that unguided feeling will bring the world into captivity to Christ. The financial support of the church will be inadequate wherever the haphazard theory prevails. Spontaneity in well doing comes from discipline. It is hardly creditable to a church that the amount it gives for missions or benevolence depends on the ability of the preacher to arouse momentary feelings. There is a place for the appeal of eloquence but there is something wrong when a church gives a hundred dollars one year because of an eloquent sermon and ten dollars the following year after a simple statement concerning the purposes of the offering.

Equality.

The equality of Christian democracy is that of effort and interest. There are diversities of gifts. There are differences in financial ability. "Let each one of you lay by him in store, as he may prosper." The burdens of Washington and Lincoln were increased unduly because many citizens evaded their responsibility. Just now we are denouncing prominent offenders against the laws of the nation. It is a question of equality that we are raising. We are also alert with respect to the duty of the wealthy man in the church. It may be worth while to remember that if all men of ordinary financial ability were wholly patriotic and quick to do their duty in the church the men of great wealth would have to yield to public sentiment and the law. They are lawless because the rest of us would be lawless if we had their opportunity. So many of us reason that our insignificance releases us from our obligations that a sentiment unfavorable to heroic moral endeavor is fostered. The stingy rich man was lately in our class and we taught him to hold fast to his possessions. He is loyal to his former associates.

"The Grace of our Lord."

How is the world to learn about the grace of Christ? If his people are interested in their own affairs and indifferent to the fate of the ignorant and sinful, the natural inference of the non-Christian will be either that there never was any such manifestation of divine grace as that of which the church sings or that the divine favor has been withdrawn from earth. The grace of God incarnate in his people is sufficient for the transformation of the world. Grace on the lips but disconnected with the pocketbook is not the grace of God at all. It is a shibboleth, a fetish, an inherited vocal trait, an opiate for the conscience. Men can speak the word daily all their lives and grow ever more obdurate and obtuse. Old age to them means greater reluctance to loosen their hold on dollars. On the other hand, the true grace of God leads men into the knowledge of what is abiding and makes money a servant of human need.

CHRISTIAN ENDEAVOR

BY RICHARD W. GENTRY.

February 21, 1909.

Subject—Pilgrim's Progress Series, II. The Slough of Despond. Psalm 69:1-4, 13-18; 40:1-3.

It was from constant reading of the Bible that Bunyan drew the very best thoughts for his book, "Pilgrim's Progress." His had been a life full of trouble, while the Bible was the story of a people whose history had been full of trouble, and who had found

the only solace therefor, a closer touch with God.

The story of the slough of despond is one of the most realistic portions of "Pilgrim's Progress." For not only does the writer depict his own sorrowful life therein, but also lives through the experience of the "Chosen People." The bird's-eye view of the history of Israel in last week's lesson has shown us abundant reasons why a Hebrew should write such a psalm as Psalm 69. Israel was most of the time in a "slough of despond." Lot "leaving the city of destruction" is one of the few pictures of escape in the Old Testament. Almost at the beginning of Israel's history we read, "And the Egyptians made the children of Israel to serve with rigor. And they made their lives bitter with hard bondage in mortar and in brick, and in all manner of service in the field." Again, in the age of the Judges, when neighboring barbaric tribes had overrun the land, much as the Indian tribes harassed the early colonists, an ancient poetic fragment tells us that, "the highways were deserted and the travelers walked through the by-paths."

But no doubt by the time our psalms for study were composed the writer was walking through an inner, as well as an outer, slough of despond. Not only do we read, "they that would destroy me, being mine enemies wrongfully, are mighty," but also, "O God, Thou knowest my foolishness and my sins are not hid from Thee." Likely Israel had by this time climbed to the point where she had within herself what we may call the prophetic point of view. Such great teachers as the ninth and eighth century prophets saw that Israel was in a worse plight within than she was without. Hosea cries in Chapter IV, verse 1, "The Lord hath a controversy with the inhabitants of the land, because there is no truth nor mercy nor knowledge of God in the land," and in verse 6, "my people are destroyed for lack of knowledge."

It is not strange therefore, to find such a psalm as 69. When we imagine the writer gazing back over the outward adversity of his people, and then with a more enlightened vision grasping the depth and width of her spiritual slough of despond, we can almost feel the heart throbs and catch the passionate supplication in his words, "Save me, O God! for the waters are come in unto my soul."

A psalm not so easily explained by Israel's environment is the 40th. Here the writer is out of the slough of despond. "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock and established my goings." Here is such a beautiful song of faith and trust! "I waited patiently for the Lord; and He inclined unto me and heard my cry." "Blessed is that man that maketh the Lord his trust—"

These two psalms bring out in clear relief what in a previous study we called the human and divine sides of the Bible; in the one those very human feelings, discouragement, fear, weakness—a slough of despond, in the other a trust and faith, a climbing out of the slough, so little explained by environment, and yet withall so sublime, that it may in a sense be called divine. It is man bringing the God life into his own.

Popular in Her Town Too.

"I love grand opera!" exclaimed the lady from Pittsburg, as they listened to the opera in New York. "Who is the composer of this one?"

"The great Wagner," was her friend's reply. "He's very popular here!"

"So he is in Pittsburg. He's on our baseball team, you know!"—January Lippincott's.

CHICAGO

THE RIVALS OF THE CHURCH—O. F. JORDAN MAKES AN INVESTIGATION OF THE WHEREABOUTS OF THE CITY'S MEN WHEN CHURCH IS GOING ON—HE FINDS THEM IN SALOONS, THEATERS, LODGES, AT TRADES UNIONS AND SOCIALISTIC GATHERINGS—PREACHERS MUST BE BOTH INTERESTING AND PRACTICAL TO WIN OUT

We have been going about recently visiting our various churches and missions. Everywhere the difficulty of securing an audience especially of men has been apparent. It is evident that the reason is not that men are not naturally social. People love the crowd or they would not herd together in the city. The reason for half-filled churches is not that people do not enjoy being with their fellows. They have other places to meet men and women that are to them more attractive.

Small Proportion of Men at Church.

The fact of the alienation of much of the city population from the church is seen by a brief glance at statistics. Only half of the city is even nominally Christian. Not half of these are regular attendants at the churches. Were one to make the most liberal concession, he would not be able to say that one-fourth of the inhabitants of Chicago attend church on a given Sunday and half of them probably have not been to church in ten years. When we still further consider that the men of Chicago form but an insignificant part of church audiences, we readily see that the church makes but little impression on the men of our city. We have counted the names in the church membership lists of several Chicago churches and have come to the conclusion that about thirty per cent of our members are men and boys. The percentage of male church membership in the country at large is forty per cent. It is apparent then that the loss of the men to the church is most severe in the cities.

What are the rival forces that lay hold of the men? If the church is not the common meeting place, what is the place where men love to come together? We shall consider some of the rival forces to the church. Not all of the rival forces are evil forces. The good is the most dangerous rival of the best. The church may suffer the heaviest losses from social institutions that contain much of good.

The Saloon a Rival of the Church.

Among the great rival forces, is the saloon. As it is conducted in the great city, it contains certain features seemingly more philanthropic than the church. Even Hinky Dink's Barrell House has a free labor bureau and a place to read the newspapers in the shelter. The men who go there look to him as a protector in time of trouble and he exercises all of his power to get his clients out of the toils of the law. Even though it is done as a piece of good business, Hinky Dink is something of a philanthropist. It is not strange that the homeless working man who has found the door of the church locked, should turn in where help was to be found. It is seriously to be doubted whether the majority of men go to the saloon for the drink primarily. Men love fellowship and the most absolute democracy of the city is to be found in the saloons. There is no pew rent here. There is no snobbery. Men spend their money on each other in the abandon of good fellowship. Few of us have the imagination to see the outcome of a given course of action. We need not wonder that men enjoy present benefits with no disquieting vision of the future tremens, or of a drunkard's grave. The saloon became "institutional" before the modern church thought of it and has the corresponding advantage of having originated certain forms of social service which the church may copy and improve upon but can never claim to

have originated, at least so far as the present generation is concerned. An institution doing good for revenue is a dangerous rival to pure philanthropy.

Another formidable rival of the church is the trades-union movement. It is not necessary that it should have been so. When the trades-union movement first started, it might have been met with a more cordial treatment at the hands of the church. But the impression grew and was often confirmed by the facts, that the church was a rich man's institution. Labor union gatherings often hissed the church but they never failed in reverence for the "Carpenter of Nazareth." There are about two hundred and fifty labor organizations of Chicago affiliated with the Chicago Federation of Labor. Some of these organizations have large memberships. They are dear to their members because of the many benefits coming from the membership. Not only have they been able to get important raises in the wage scale of the city, through industrial wars, but in the times of industrial peace, the organization has meant much to its members. Sick workmen have been aided. They have been buried when dead. Through the organization they have been able to learn of employment in distant cities when times were dull. There are manifold ways in which the labor union has revived the philanthropic work that was once done by monasteries, and which the modern church had forgotten to do in its period of theological interest, when the operations of the head had obscured something of the work of the heart and the hands.

Socialism a New Religion.

Then we must take account of the Socialist movement as a rival as well as in some cases an enemy of the church. In its essence, Socialism is purely an economic theory which has nothing to do with religion or ethics. In practice, however, the movement has usually made war on the church. The street orator loves to point to the church as an impractical and other-worldly institution. Pointing to one of our churches recently he said, "Those folks over there preach a heaven in the distant future located on the moon or somewhere else in the sky. We preach a heaven that is here now." It is needless to say that this appeal to present benefits has had its part in winning thousands. The movement has much to say about food and clothing and other material things and does not hesitate to say that by an economic determinism, poor people can not be good. The movement not only speaks against the church but it holds its meetings at the church hour on Sunday and thus is able to effectually sever connection with the church. We have not forgotten the Christian Socialists. But they are a group of earnest Christian people voting a political ticket made up by materialists and those opposed to the church. At the present time they have little influence in shaping the ideals and programs of the political movement called socialism. The Socialists hold more open-air meetings in Chicago than all of the Protestant churches combined.

The Popularity of the Theater.

Another rival of the church is the lodge. It is perhaps a less formidable rival in the city than in the country. There are of course numerous lodge enthusiasts who attend the meetings and work upon degree teams with great zeal; but the records of

most lodges will show a far lower average of attendance in proportion to membership than the church has. The lodge is losing its power in the face of such vigorous institutions as the trades-union movement and the Socialist movement. It is true, however, that it still enrolls a great many men. These lodges all have dues that amount to more than the average man gives to the church in the course of a year, with the usual extras for banquets and social occasions. The lodge is accepted by many men frankly as a substitute for the church. They are willing to believe that if they live up to the ethical teachings of their lodge, they will be admitted to the company of saints in the world to come. They do not realize that agreeing to do good to a limited group that will return the good to them is not as large an ideal as that of the church which casts bread far out upon the waters and waits many days for it to return.

Lodges Furnish Social Life.

The theater is also a rival of the church. The Puritan position that the theater is bad and altogether bad has given away to a juster assessment of the facts. It is seen that the evil and the good are mingled in varying proportions. Certain plays have secured the endorsement of even prominent evangelical clergymen as being full of valuable moral teaching. A young clergyman we know does not hesitate to say that the play "Our New Minister" did more to shape his ministerial ideals than any other influence. Yet the play more often than not introduces cheap ethics and unsocial tendencies. The cheap theater often inflames the youth to crime and lust. It is the survival of that theater against which our Puritan forefathers inveighed with such a sense of conviction. Even the best theater is in a certain sense a rival of the church, the best being the more truly a rival. Men satisfy their social hunger in great gatherings larger than come together in the religious meetings of the churches. They receive certain ethical and religious ideas in a form more congenial to their tastes than a sermon. If we have sugar-coated our quinine pills, our city men have demanded a sugar-coat to their ethics.

Minister Must be Interesting and Practical.

With all of these rival forces in the field, when a man is asked to go to hear one of our preachers, he invariably asks two questions. First, Is he interesting? Second, Is he at work on his own plans, in short is he practical? If the church is to live in the field with these formidable rivals, it must do more good than the labor union, the lodge and the club. It must have a more definite and earnest propaganda than do the Socialists. It must be interesting and as human as the theater, even though it be by different methods. The useful saints have not been idle because they were mystical. They have not been too other-worldly to be known and loved by their own generation. The church of today is not to forget her original mission of bringing men into conscious relation to God, but the road to this happy result is to teach them to love and do good to their brothers.

The Evanston Church goes into a revival effort March 21, with home forces. A pastor's class in Christian Doctrine will be organized among non-members of the parish next Sunday.

WITH THE WORKERS

TRANSYLVANIA UNIVERSITY. Lexington, Ky.

Dean Thomas B. McCartney, Jr., recently attended the meeting in Louisville of the Executive Committee of the Kentucky Education Society. Going on to Indianapolis and returning by way of Cincinnati, he visited Butler College and the University of Cincinnati.

Transylvania University possesses one of the rarest and most valuable old libraries in this country. Its 15,000 volumes are now being so classified as to be of the greatest benefit to students.

At the suggestion of a number of students interested in the subject, Prof. Henry Lloyd, of the Department of Mathematics, has organized a class of thirty who are taking up the study of General Sociology this second semester. This course is practically the equivalent of the course as conducted by Dr. Hubbell last year. Dr. Hubbell is absent from the university for this college year, doing research work along sociological lines in New York City.

At a meeting of the Executive Committee of Transylvania, held January 30, the resignation of Mrs. Luella Wilcox St. Clair as President of Hamilton College was accepted, and Dr. Hubert Gibson Hearin, Morrison Professor of English in the College of Liberal Arts of Transylvania, was unanimously elected as her successor. The policy of Hamilton College under its new president, will be substantially the same as that under Mrs. St. Clair. The school has been unusually flourishing during the last few years, standards of education have been raised and the institution is now one of the leading schools for girls in the Southwest. Dr. and Mrs. Shearin will enter upon their work at Hamilton College immediately at the close of the present school year.

The Fifth Annual Sunday-school Institute will be held in the College of the Bible on January 8-10. It will be conducted by Mr. R. M. Hopkins, of Louisville, who will, with Mr. W. C. Pearce and President R. H. Crossfield, make the chief addresses of the meeting.

On February 11 and 12, in the Second Presbyterian Church of Louisville, Ky., an International Conference will be held in the interest of the Organized Adult Bible Class. Dr. Crossfield will be in attendance during the entire program.

Prof. Charles A. Shull, of the Department of Biology, attended the annual meeting of the American Association for the Advancement of Science, recently held in Baltimore. This meeting, Mr. Shull said, was the most successful in the history of the association, with 2,500 present. On February 1 Mr. Shull gave the university students at the chapel hour an interesting account of the meeting, at the same time telling them something of John Hopkins University, where the meeting was held.

The basket ball team of Transylvania University is this year probably the best we have ever had. The teams of young women and young men are both meeting with splendid success.

On Saturday, January 30, the Association of Kentucky Colleges held its annual meeting in Cecropian Hall of Transylvania University. The colleges of the state were well represented and both the forenoon and afternoon sessions were interesting and instructive. A banquet was arranged to close the meeting in the evening.

President Crossfield is all the time responding to calls for education addresses.

It is his intention to speak in all the churches in Central Kentucky on Christian Education as soon as possible.

February 3, 1909. A. L. Henry, Sec'y.

FROM PRESIDENT CROSSFIELD

The Executive Committee of Transylvania University, Lexington, Ky., on the recommendation of President Crossfield, recently elected Dr. H. G. Shearin president of Hamilton College, to succeed Mrs. Luella Wilcox St. Clair, resigned, who returns to Columbia Christian College at the close of the present school year on account of her financial interests in that institution.

Mrs. St. Clair has been at the head of Hamilton College for the past six years and has accomplished much in the direction of raising educational standards and giving tone to the institution.

After the resignation of Mrs. W. T. Moore, of Columbia Christian College, it became imperative that Mrs. St. Clair, who owns a half interest in that institution, return to Columbia. The Executive Committee passed suitable resolutions of its high appreciation of her work as president of Hamilton College.

Dr. Shearin, who was elected as Mrs. St. Clair's successor, has for the past four years occupied the chair of Morrison professor of English Language and Literature in Transylvania University and is by scholarship and aptitude eminently qualified for his new position.

The policy of the institution under Dr. Shearin will be that of still further advancing standards and of rendering Hamilton College the equal of any schools for women in the East.

Dr. Shearin, after taking his doctorate in Yale University, studied in Oxford, England, Heidelberg and Paris and has recently taken courses in Harvard, Columbia, Wisconsin, and Chicago Universities. Prior to coming to Transylvania University he was professor of English in Ripon College.

Dr. Shearin is one of the most popular men connected with the university at present, and his resignation as Morrison professor of English to accept this position was received with profound regret.

Dr. Shearin has published a number of articles on English subjects in American and Continental magazines, and his book published in 1902 by Henry Holt & Company, entitled, "Expressions of Purpose in Old English Prose," has been received with remarkable favor. He has in preparation another volume, "Principles of Old English Syntax," which will appear in the near future.

He is a member of the Modern Language Association of America, the Wisconsin Academy of Sciences, Arts and Letters and the Filson Club.

Dr. Shearin is a man of sterling character and eminently fitted to give direction to the lives of the hundreds of young men who attend Hamilton College. Mrs. Shearin is a woman of genuine culture and will be a distinct acquisition to the home life of the institution.

R. H. Crossfield.

Transylvania University, Lexington, Ky.

From the report of the clerk of the church at Fort Collins, Colo., we are pleased to print the following commendation of their pastor, J. F. Findley, who was a few years ago pastor of one of the Chicago churches. The report says, "We are well pleased with the improvement of our church along all lines, which is due to the splendid business qualifications, and careful management of our pastor, who has been called to remain with us indefinitely."

DOING A GOOD TURN

"Dear Brother Morrison: I have been wondering whether or not the Century people were doing or cared to do a general book business such as was formerly carried on. If so, I would be glad to buy books occasionally both for myself and others through you in order to help you get your small percentage on the sales. Most of the books that I would want could be had in Chicago; occasionally it would be necessary to send elsewhere for them. For instance, would you care to supply me with the following books:

"Christianity and the Social Crisis," Roushchenbusch.

"Affirmative Intellect," Fergusson.

"The Religion of Democracy." (Both of these books are published by Funk & Wagnalls.)

"Social Psychology," Ross. (From Macmillan Press.)

"The Church and the Changing Order," Shailer Mathews.

"Modern Criticism and the Preaching of the Old Testament," George Adams Smith (Armstrong Press.)

"Jesus Christ and the Christian Character," Peabody. (Macmillan.)

"The Universal Elements of Christianity," Hall. (Fleming H. Revell Co.)

"Pragmatism," Wm. James. (Longmans, Green & Co.)

"Christian Belief Interpreted by Christian Experience," Hall. (University Press, Chicago.)

"The Social Significance of Christianity," Mathews.

"The Child's Religious Life," Koons.

"The Boy Problem," Forbush. (Pilgrim Press.)

If you can furnish these books at about the regular cost and make a percentage for yourself, I would be glad to have you do it. I can send my check to you upon receipt of notice giving me the total cost, or upon receipt of the books, as per your liking.

You men have been doing a magnificent work in the Century. It deserves the liberal support of our people. As for myself, I greatly regret that the men among us who are showing the greatest capacity for editing and conducting a paper, should, by reason of conditions which are no credit to us as a people, be compelled to do their work in a corner. I think that the time is not far distant when we are to be a free people, and when those who wish to speak on any subject shall enjoy the privilege without danger of excommunication."

[The above is written by a well-known preacher. We print it for the purpose of illustrating a certain spirit of which we have innumerable like gracious expressions, and to show our readers an opportunity of serving the Christian Century in a practical way. We will fill the order. We are not advertising a book department, as the first thing we want to see done is the firm establishment of the Christian Century as a weekly newspaper. But all book orders we will be glad to fill at the best rates and with promptness. All orders should state the name of the author and, as far as possible, that of the publisher. In these points the above is a good model to follow:—Editors.]

The church at Hartford, Ind., where F. C. McCormick is pastor, recently surprised their pastor and his wife, by coming in upon the evening of Mrs. McCormick's birthday anniversary, and leaving some valuable tokens of esteem.

WITH THE WORKERS

Charles Scriven, a student at Eureka, Ill., has accepted a call to the church at Gridley, Ill.

The Central Church, Tacoma, Wash., F. H. Groom, minister, is in a meeting. Mrs. Edna Earl Houser Braden is leader of song.

F. H. Groom, pastor of the Central Church, Tacoma, Wash., conducts a weekly noon-day Bible class at one of the shops in the city.

A Men's Club has just been organized in the church at Fremont, Wash. This church is to hold a meeting in the early spring, led by "The Kendalls."

H. G. Sedinger, 2323 Seventh avenue, Birmingham, Ala., is the new state evangelist, under direction of the state board, and is making a commendable start in his work.

The Men's Association of the church at Hartford, Ind., which has forty-seven members, gave a banquet a few days ago to which the ladies of the church were invited.

The First Church, Tacoma, Wash., will hold a meeting, beginning March 1, under the leadership of W. A. Moore as preacher, and H. S. Saxton and wife of Troy, Ohio, as leaders of song.

H. T. Morrison, Sr., returned last week to Chicago after a four years' absence in New Zealand and Australia. He came via Palestine, Egypt and Europe, thus completing the circuit of the globe.

Joseph Luther Greenwell, Jr., son of the pastor of the Queen Anne Church, Seattle, has been made life member of the C. W. B. M. by the generosity of the Woman's Missionary Society of the church.

A recent union meeting of the Sunday-school workers of King county, Washington, held at the Plymouth Church, Seattle, Washington, was presided over by J. L. Garvin, pastor of the First Christian Church.

The church at El Reno, Okla., has arranged to hold the evangelistic meetings in March. The church has called Sellers and St. John to lead in these services. There were nine additions during January. They are confidently expecting a good meeting.

The Christian Monitor, Warren, Ohio, published a list of the names of ninety persons who came into the First Church during the meeting just closed in which the pastor, J. E. Lynn did the preaching and the song service was led by Miss Anderson of Springfield, Ill.

Edgar D. Jones of Bloomington, has a sermon on the Religion of Lincoln, in the Homiletic Review for February. Mr. Jones has devoted much study to the facts of Lincoln's life and has been engaged by the Mutual Lyceum Bureau to lecture on Lincoln's religion next season.

A card from James Burkhardt, Connersville, Ind., was understood by the editor to mean that Mr. Burkhardt was just closing his work at Connersville. We are glad to learn that this was a misconception on our part and that Mr. Burkhardt only meant that the last month had been the best since the beginning of his pastorate.

Clark Marsh, a graduate of Eureka College, for a time pastor of the Howett Street Church, Peoria, Ill., but for the past three years pastor of the church at Monrovia, Cal., was recently married to Miss Florence Best of that city, and on the 23rd of January, Mr. and Mrs. Marsh sailed for the Orient, where Mr. Marsh goes as a missionary.

The church at Saye, Okla., has called J. S. Weaver of Fort Smith, Ark., to become their pastor.

A new house of worship has been erected at West Rupert, Vt. The dedicatory service was held February 3, with H. A. Denton of Cincinnati, as principal speaker.

The church at Bennett, Neb., has just closed a very successful meeting in which J. T. Adams did the preaching and E. N. Dobson was leader of song. The Evangelist gives much credit to the careful and enthusiastic work that was done by the pastor, who is much beloved by his people.

The church at Sharon, Kan., has pledged \$1,200 to the work of Oklahoma Christian University, Enid, Okla. The new building of the church at Hutchison, Kan., will be completed by March 1. A special series of meetings will follow, when O. L. Cook, the pastor will do the preaching, and Charles M. Bliss, of Oklahoma City, will be leader of song.

The Men's Association of the First Church, Seattle, Wash., recently gave a banquet to P. C. MacFarlane, the secretary of the National Men's organization. Of the banquet we have the following report:

"The banquet to MacFarlane was a success. About ninety men enjoyed the excellent supper served by our ladies. Secretary P. C. MacFarlane proved to be a good story teller and a man who can win friends as well as enthrall them. We look hopefully upon the Men's Organization, which he is so ably constructing. All the churches in Seattle are considering a Federation of Men's Clubs. Let us get behind this work and push it."

Great progress has been made by our church in Jacksonville, Fla., during the past ten years. The pastor, J. T. Boone says: "Ten years ago the church in Jacksonville owned one house and lot, which they might well have given to clear the debt. Today, property owned by the church, at a conservative estimate, is worth \$77,000. On this there is a total indebtedness of \$20,500. Of this amount \$13,600 has been pledged and personal notes given. Ten years ago there were about one hundred members. Today there are over one thousand. So far there is only one congregation and one set of elders, deacons and trustees. There is not a wealthy member in the congregation. 'Every member everlastingly at it' is our motto."

D. W. Conner, pastor of the church at Olney, Ill., has been given a call to remain with them indefinitely.

G. P. Rutledge is to deliver the Lincoln memorial address before the veterans of his section of Philadelphia.

The church at Chillicothe, Mo., is being assisted in a meeting by Louis Cupp of the Hyde Park Church, Kansas City, Mo.

The church at Everett, Wash., has extended O. H. King, La Grande, Ore., a unanimous call to become their pastor, to begin March 1.

Oscar Ingold has been preaching in the meeting at Helena, Okla. The audiences were so large as to force church from its own building to the auditorium of the county school.

A. L. Huff, who is studying in Eureka College, and who preaches at East Galesburg, one-half time, has closed a meeting with that church in which there were fourteen added to the church.

The new home being built for the family of Dr. Dye at Eureka, Ill., is almost ready for occupancy. It will be a benediction to the people of Eureka to have the presence of the family of Dr. Dye in their midst.

The church at Greenfield, Ind., refused to accept the resignation of the pastor, V. W. Blair, and he is to remain with them. Mr. Blair has done an excellent work in the more than two years he has been at Greenfield.

Clyde Lee Fife, son of R. H. Fife, was married February 1 to the daughter of Mr. and Mrs. George W. Taylor, Clarinda, Iowa. The following day a reception was given them at the home of the groom's father in Kansas City, Mo.

Dedicatory services of the new basement of the Forest Avenue Church, Buffalo, N. Y., were recently held. R. H. Miller, W. C. Hull, E. F. Randall, gave brief addresses. The dedicatory service was conducted by B. S. Ferrall of the Jefferson Street Church.

The building of the First Church, Marion, Ohio, has within the last three months been repaired within and without. The reopening service was held January 10, with H. A. Denton as chief speaker. All repairs were paid for by private subscription and there was no calling for money on the day of dedication. The pastor, Charles E. Smith, speaks highly of the impression made by Mr. Denton.

DR. PRICE'S Cream Baking Powder

Made from cream of tartar derived
solely from grapes, the most deli-
cious and healthful of all fruit acids.

WITH THE WORKERS

H. O. Breeden is in a meeting with the church at Santa Barbara, Cal.

Andrew P. Johnson has resigned as pastor of the church at Bethany, Mo.

The Disciples of Dallas, Tex., have completed a city missionary organization.

The church at Belhaven, N. C., is in the process of erecting a new building.

C. N. Williams has been called for another year as pastor of the church at Graham, Texas.

J. R. Perkins, Fresno, Cal., is giving a series of evening sermons on Great Religious Awakenings.

The East Broadway Church, Sedalia, Mo., has extended a call to E. H. Williamson of Springfield, Mo.

There were 207 additions to the Capitol Hill Church, East Des Moines, in the meeting led by John L. Brandt.

Non-attendance at the Bible-school on the part of the members of the official board of the church is the feeling of the officers of the church at Lincoln, Neb.

The Third Church, Youngstown, Ohio, has closed a successful meeting in which they had the help of J. E. Pounds and wife of Cincinnati. The pastor, F. D. Draper, is doing a good and abiding work.

On a recent Sunday evening E. B. Bagby, of the First Church, Fort Smith, Ark., gave a sermon on the ideal girl which was given unusual place in the city papers the following day.

The church at Cedar Rapids, Iowa, G. B. VanArsdale, pastor, is preparing for their meeting which is to begin April 4, with H. O. Breeden as preacher and Prof. Saxton, leader of song.

R. W. Blunt of Monnett, Mo., is assisting his brother, J. R. Blunt in a meeting at Marionville, Mo. In the three weeks since the meeting began there have been forty accessions to the church; all but four by confession. During the month the church has paid off a \$400 note and all indebtedness of the church is liquidated, and the people are looking forward to a successful year's work.

J. W. Kerns, of Carbondale, Ill., has been called to succeed J. W. Lowber in the pastorate of the Central Church, Austin, Tex. Austin is an exceedingly important field for our work. There are 1,411 students enrolled in the State University at Austin. Of these, 940 are said to be members of some church. There are eighty-two who express no church preference. Those allied with churches are as follows: Methodists, 452; Presbyterians, 239; Baptists, 237; Episcopalians, 144; Disciples 128; Lutherans, twenty-four. There are twenty-six Jews enrolled.

The church at Davenport, Iowa, is doing splendid work under the leadership of Pastor S. M. Perkins. The men of the church recently held a banquet with a unique series of toasts: "Rapid Fire Toasts by Specialists." Some of them were, "If the church were a school, what kind of pupils would we be?" "If the church were a photograph gallery, what kind of pictures would we make?" "Gold Filings on Missionary Days during the Centennial Year." "If the Church were a Railroad, Where Would Those Without Tickets Ride?" Such a program should prove of unusual interest.

TELEGRAMS.

Bloomington, Ill., January 31: Two weeks of our special meetings ended tonight. Continue at least another week. Forty-six added thus far, nearly all confessions of faith. Many adults. I am giving a series of sermon studies in the book of Acts, practically covering the entire twenty-eight chapters. Splendid audiences. Lawrence R. Wharton, assistant pastor, leading large chorus.

Edgar DeWitt Jones,
Pastor First Christian Church.

Des Moines, Iowa, February 8: Forty-six added yesterday at Central. Special offerings taken and great effort made to reach 1,000 at Sunday-school resulting in 1,036 in Bible-school. Overflow meeting conducted by Idleman and Vancamp and still hundreds turned away last night. 732 added to date. This is the greatest meeting we have ever had under any circumstances in a down town city church, where the great majority must come by street car. Bro. Idleman and the Central are doing a great work for Des Moines.

Charles Reign Scoville.

Moundsville, W. Va., February 7: A fine beginning here today with G. H. Steed and his active, consecrated church. We are using the big school auditorium. Standing room at premium tonight.

Brooks Bros.

Bloomfield, Ia., Feb. 3, 1909.

Expected to close last night but people just would not permit. They rose up all over the house when I announced we would close, and protested against it. 19 last night, 11 the night before; 102 to date. Lots of men. House packed half hour before services began. Have had no clap trap or side shows.

Bruce Brown.

Valparaiso, Ind. February 8: 104 added at Bloomfield up to Friday when I had to leave. Ferrall, pastor and Gamong, singer, continued over Sunday. They are two of the finest men I ever worked with.

Bruce Brown.

The choir of the First Church, Emporia, Kan., gave a sacred cantata recently.

G. H. C. Stoney of Cadiz, Ky., is the new minister for the church at Winston-Salem, N. C. The church believes that under his ministry the good work that has been done by the retiring pastor, J. A. Hopkins, will be continued.

Bethany, Mo., February 1, 1909: Andrew P. Johnson, who has been a popular and successful minister of the First Christian Church of Bethany, Mo., has tendered his resignation to take effect the first of March. Both the church and town regret to lose him.

Of the meeting at the church, Colorado City, Colo., led by Allen Wilson, Clark Bowen, the minister writes: "The meeting lasted twenty-one days. We began in a snow-storm and continued in that way for the first week. That is hard in this 'sunshine land.' A total of ninety-four people came in response to his sensible appeals. Nothing like this has before happened here. Bro. Wilson plans his work and works his plans. He finds out by census who are in the town, and leads the workers in wise winning of the approachable ones. The gospel was preached from house to house, and before the gathered throngs. The audiences and interest never weakened from the first, but showed a steady advance."

S. P. Spiegel is in a meeting at Wilson, N. C., from which we have good reports.

The first Sunday in March marks the beginning of the work of F. F. Walters with the First Church, Joplin, Mo.

The Plymouth and the Jefferson Street Churches, Buffalo, N. Y. and the Church at North Tonawanda are in a contest.

The spirit of missions is dominant in Eureka College. At the end of last year there were eight in the students' volunteer band; there are twenty-two in the band now, and the number will be increased to twenty-five before the end of the school year.

The Bible College of Missouri has just completed the enrollment of the largest classes of university students in its history. Above a hundred will be taking Bible College courses, and will receive for their work credits in the University of Missouri toward their A. B. degrees.

The following announcements in the parish paper of the First Church, Lincoln Neb., where H. H. Harmon is pastor, is indicative of the growing coöperation of the churches of the various denominations in the cities of this county:

"The semi-annual meeting of the Missionary Social Union will be held in the First Presbyterian Church on the evening of February 5, at 6:30 p. m. The program will open with a basket supper at 6:30 o'clock, following which will be short addresses and five-minute talks by pastors and superintendents of Sunday-schools. This meeting will be one of special interest to pastors and Sunday-school workers."

NO MEDICINE

But a Change of Food Gave Relief.

Many persons are learning that drugs are not the thing to rebuild worn out nerves, but proper food is required.

There is a certain element in the cereals, wheat, barley, etc., which is grown there by nature for food to brain and nerve tissue. This is the phosphate of potash, of which Grape-Nuts food contains a large proportion.

In making this food all the food elements in the two cereals, wheat and barley, are retained. That is why so many heretofore nervous and run down people find in Grape-Nuts a true nerve and brain food.

"I can say that Grape-Nuts food has done much for me as a nerve renewer, writes a Wis. bride:

"A few years ago, before my marriage, I was a bookkeeper in a large firm. I became so nervous toward the end of each week that it seemed I must give up my position, which I could not afford to do.

"Mother purchased some Grape-Nuts and we found it not only delicious but I noticed from day to day that I was improving until I finally realized I was not nervous any more.

"I have recommended it to friends as a brain and nerve food, never having found its equal. I owe much to Grape-Nuts as it saved me from a nervous collapse, and enabled me to retain my position."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

NEBRASKA SECRETARY'S LETTER.

R. D. McCance, the preacher at Sargent, has been holding a few days' meeting at Coburg and the outlook seemed so good that he returned there on Monday to continue it.

Austin J. Hollingsworth will close his work at Grant's Pass, Oregon, on the 14th, and take up work at Ulysses on the 28th, for the summer. He expects to take a medical course looking to foreign missionary service. He will be very welcome back to Nebraska.

F. D. Hobson reports thirty-three baptisms from the small meeting recently closed at Beaver City. This makes fifty-nine baptisms and a total of seventy-one received into the church since he took the work there.

The Mitchell meeting at Precept closed with nine added, eight of them by baptism. He began at Wilsonville, a new point, on the 31st.

Samuel Gregg is still at Nebraska City, but will doubtless close there by the middle of the present week.

The state secretary unexpectedly spent Lord's day at Ulysses on the 31st. An appointment at Sterling was called off on account of bad condition of roads. Will be at Holdrege on the 7th.

A. J. Hargett will preach at Sterling on the 7th.

Harry Knowles is again in school and visited Firth last Lord's day and may supply regularly for them.

A. D. Brokaw will preach regularly at Seward. He has been the principal agent in the revival of that work and it is fitting that he should begin his work as a preacher there.

Stine and Miller are having large audiences at McCool. Will likely hold a meeting at Bluevale after that.

Hattress H. Shick writes that they will have reception to new members at Elwood on the 2nd. There were thirty-nine additions. Also asks that Bro. Hall make a visit to the Bible school there. Elwood is asking for District No. 8 Convention.

The foreign missionary rally held in Bethany on the 27th was the usual pronounced success. Bro. Corey of the Foreign Society, Bro. Shaw of China, and Bro. Adams of India were with him. Some local speakers were introduced and the afternoon was highly instructive. The evening was given to stereopticon and moving picture exhibits of mission-workers, buildings and scenes. The representations were delightful, showing the growth of the work and the vast changes wrought in the persons of some of the converts. The Chapel was crowded to its utmost limits. Heathen Missions has the right of way and March 7 is the great day for this work. Is it too much to ask that all Nebraska churches join in this great, world-wide effort? Surely not. We have been so wondrously blessed in Nebraska in every way, that we ought to be glad to join with the thousands everywhere to send the gospel to these suffering members of the human family. Make a hot campaign from now till offering day and then generously, spelled with capital letters, unite in the biggest offering we have ever given to this work. Nebraska is loyal to all our missionary endeavors. Let us prove it by our offerings.

A. B. Moore is just closing a meeting at Belvidere. There had been fifteen added up to January 29.

Whiston & Longman have had forty-nine added in the Albany, Oregon, meetings up to January 29. The weather has been worst in years. Very cold, snow and blizzards. Thirty-six of the forty-nine were baptisms. They are open for August and September meetings in Nebraska. Will hold a meeting in Boston and attend the Centennial.

B. F. Clay, of Nampa, Idaho, will engage in evangelistic work generally beginning July 1. Will have a first class singer with him.

Z. O. Doward will be in a meeting at Ansley during February. Has had a successful work at Downs, Kan. Is open for March. Address Bethany. W. A. Baldwin.

THE FIRST MONTH OF 1909 IN KENTUCKY MISSION FIELDS.

Paintsville is moving forward fairly well and A. Sanders had one addition. He spent part of the time in a meeting out of the state. A meeting of all religious bodies is to be held at Paintsville this month. These representatives are to come out of all the Big Sandy Valley. It is for mutual counsel.

A. E. Robertson began work in Harlan county and thinks that the outlook is good for that field. He is the "Living-link worker" of Oldham county churches.

William Gross was at work sixteen days in Laurel and Clay counties. Two added.

At the suggestion of our South Kentucky member of the board a contribution was made to J. W. Mitchell for a meeting held in December in Hopkins county. Twenty-five baptisms; two reclaimed, a church organized.

W. A. Wolfe the worker for the Boone county churches, began his work at Springfield, Washington county. There were six added and good plans made for a year of faithful work. This is the first time that Springfield has had a minister to live there all the time.

E. V. Lunger began work with the Second Church, Richmond, and as the worker of the First Church, Richmond. The outlook is good for building up the cause in that part of this important town.

E. B. Baker had two additions in Laurel county from another religious body.

There were thirty additions through the labors of Z. Ball, the "Living-link" of Broadway, Lexington. He is doing good work in Jackson and surrounding cities.

J. B. Flinchum, the "Living-link" of Harrodsburg Church, is pushing steadily forward in Breathitt county. Three added in January.

W. L. Lacy reports thirteen additions in Morgan county and the field promising for a good harvest.

G. H. Thomas added three in Lee and adjoining counties. The muddy roads of the mountains hinder the work much at this season.

Louis A. Kohler and the Bromley Church continue to work together with hope for good results.

W. J. Hudspeth, the general evangelist of South Kentucky, had a fine month. Two churches organized in Ohio county. Forty-three baptisms and forty-nine added otherwise. He was hard at work all the month.

W. J. Cocke held a meeting at Roaring Springs, Trigg county, and was at a number of other points. He helped in locating a man with Grayson and Olive Hill. \$76.40 for Kentucky missions and \$625 for local work. He is now at Lebanon for dedication and meeting.

J. W. Masters spent the entire month in Leslie county. He finds that we have about 400 people in that county, not a house of worship belonging to us. Twenty-three baptisms and twenty-four added otherwise.

J. B. Briney and Bardstown have begun another year together and we hope with a good year's work before them.

H. H. Thompson, the "Living-link" of Midway Church, is planning the most active campaign of his ministry in his Pike county field.

There were five baptisms at Latonia and H. C. Runyon begins his eighth year with that church with the hope that it will be the best and every indication that it will be so.

D. G. Combs, the youngest man of his age in Kentucky, preached forty-four sermons, added 112, raised \$29 for Kentucky missions and did much general work. Long may he live to sound the truth abroad in the hills of eastern Kentucky.

H. W. Elliott was busy all the month, remaining at home on the Sunday of the blizzard and pushed the work by pen and tongue as best he could. He attended the secretaries' meeting in St. Louis and the meeting of the Calendar Committee. The receipts of the month were \$1,197.19. 356 additions in January is almost unprecedented in our history. 1,071 added in five months. Brethren of Kentucky, this is a great work. Are you helping to do it? Has your church paid the apportionment? Are you willing to allow us to do without your fellowship any longer? Will you not take vigorous steps to insure that the church of which you are a member is in line for the work of Kentucky missions, during this good Centennial year? We urge every church having anything in hand for the work to send it in now.

H. W. Elliott, Sec. and Treas.
Sulphur, Ky., February 5, 1909.

The Independence Blvd. Church, Kansas City, Mo., Geo. H. Combs, minister, has just sent the Foreign Society \$1,666. This looks like a real Centennial offering. Let there be many more like it.

Geo. C. Ritchey, Newburg, Ore., chairman of the committee that has for its object the raising of \$15,000 for the S. S. "Oregon" on the Congo, says: "We will keep after the matter until the Centennial Convention or until we build the steamer."

BOTH GAINED

By Change to Postum.

"We have given Postum over a year's trial," writes a Wis. lady, "and our only regret is that we did not try it before. Previously we used coffee twice a day and were very fond of it.

"My husband had been subject to severe attacks of sick headache for years and at such times could not endure the sight or smell of coffee. This led me to suspect that coffee was the cause of his trouble.

"I was also troubled very much with acidity of the stomach and heart palpitation after meals. I had been doctoring for this but had not suspected that coffee was the cause.

"Finally we purchased some Postum and it did for me what the medicines had failed to do. The first day we used Postum I noticed less of my own trouble, the second day was entirely free from it and have never been troubled since.

"My husband has been entirely free from attacks of sick headache since he quit coffee and began to use Postum.

"I have heard people say they did not like the flavor of Postum, yet I have served it to them without detection, because it has the color and snappy coffee taste, similar to mild high-grade Java. This shows they had not made it right. When made according to directions on pkg., it is as delicious as coffee and besides, it is wholesome."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkg. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

More Annual Meeting Echoes

BUFFALO, N. Y., JEFFERSON ST. CHURCH

Amount raised during the past year for all purposes, \$4,421.22. Average weekly attendance at the B. S., 474. Amount raised by B. S. \$1,363.30. Number responding to the gospel invitation since January 19, 1908, 100. The pastor made 1,252 calls, conducted twenty-seven funerals, married sixteen couples, and made over thirty addresses outside the field of his own daily activities. The large Bible-school, dating from the revival under the leadership of that consecrated, wide-awake and up-to-date school specialist, Miss Eva Lemert, has contributed more toward the successes of 1908 than any other single factor.

WICHITA, KANSAS

E. W. Allen, Pastor.

Scoville meeting additions	420
Additions at regular services	111
Additions from North End mission	26
Total additions	557
Present membership	1,207
Total church receipts	\$8,742.09
Sunday-school receipts	570.29
Aid Society receipts	513.16
C. W. B. M. (109 members)	385.46
Christian Endeavor (212 members)	479.58
Young People's Missionary Circle (36 members)	42.16
King's Daughters (40 members)	156.76
North End Mission, organized June 7, '08	195.35
Brotherhood of Andrew & Philip (110 members)	
Young Men's Club, (60 members)	
Total receipts from church and all societies	\$11,088.85
Total receipts for missions and benevolence	2,200.00
Pastor's salary increased \$600; forty-four weddings; thirty-three funerals.	

WEST END CHURCH, CHICAGO

The past year has been an eventful one in many respects. There have been many evidences of growth in numbers, organization, liberality and spirituality. Those who have been with this work from its earlier history can best understand our cause's advancement during the past twelve months. There has been a healthy growth in all departments, especially in the missionary activities of the church. Raised for City Missions, \$18; Home Missions, \$19.38; A. C. M. S., \$37.29; Foreign Missions \$31.38; Church Extension, \$15.55. Raised for all other purposes, \$85.70. Addition to our membership for 1908, thirty-five.

The Bible-school has done valient work during the past year, having purchased a library that cost \$75, which as about ready for circulation and in addition to this work the past year shows a very satisfactory increase both in attendance and collection over the year 1907. Attendance increased fourteen per cent; collection, eighty-six per cent.

The Ladies' Aid Society has contributed through their efforts and work over \$100 in material and substantial improvements on our church building.

During the past year our pastor, C. M. Kreidler, has made 700 calls, preached 114 sermons, performed three marriage ceremonies, preached three funeral sermons and conducted forty Bible studies and performed many other duties which it would be difficult to tabulate.

John W. Whitmore,
Church Clerk.

HARTFORD, INDIANA

At our annual business meeting a net increase of thirty-one members reported

for the year 1908. A total of \$2,270.75 was raised by all departments of the church. We have improved our church building until we have one of the most beautiful buildings in the city. All departments of the church are in healthy condition. Our Men's Association has forty-seven members.

F. C. McCormick, pastor.

Centennial Ideals

On the first page of "The Centennial Herald" of the First Christian Church, Cedar Rapids, Iowa, appears the following:

Every Family in the Church Coöperating in its Work.—Personal work in some department, regular contributions.

A More Sacred Use of Sacred Things.—The Lord's Day, the Lord's Supper.

A Deeper Religious Life in Every Home and Every Heart.—Prayer, Worship, Bible Study.

A Larger and Better Bible School.—An average attendance of at least 200, more men and boys enlisted.

Our Distinct Centennial Aim.—Christian Union.—In our local congregation, in Cedar Rapids, in the church universal.

A Social Application to the Gospel.—Winning others to Christ, our evangelistic meetings, brotherhood.

Twelve Hundred Dollars to Missions and Benevolences.—In our regular offerings, apart from C. W. B. M.

W. A. Morrison is getting a grip on the work at Higginsville, Mo.

The church at Trenton, Mo., is planning to have its own representative on the foreign field. W. A. Shullenberger is the minister. It is believed a number of new Living-Links in Missouri will be enrolled this year.

Last week the Foreign Society received another gift of \$500 on the Annuity Plan from a friend in Michigan. The Society is also encouraged to believe that two new Living-Links from Michigan will be enrolled this year.

The Foreign Society asks every church in the brotherhood to hold a Missionary rally Sunday night, February 28. A suggestive program will be found in the February Intelligence. This can be made a great inspirational meeting with the local forces.

S. M. Bernard, minister at Madisonville, Ky., has just left for a tour of Palestine and Europe. The church granted him February, March and April as a vacation in reward for faithful service rendered. Bro. Bernard has held pastorates in Louisville, Ky., and Boulder, Colo.

The National Missionary Congress of Laymen of Canada will be held in Toronto, March 31 to April 14. Fully 2,000 men are expected to be present. It is hoped a large number of our own brethren in Canada and from the border in this country will attend. They will receive a hearty welcome.

Edgar S. Potter writes: The Foreign Missionary Rally held in Quincy on January 20 by Brothers McLean, Hanna and Butchart was a great event. Over eighty people from adjoining towns were present and some twelve or fifteen ministers, many of whom participated in the day's exercises. At night standing room was at a premium and numbers were turned away. Dr. Butchart returned and preached an inspiring sermon on Sunday morning. These brethren have done much to create a flame of enthusiasm in all lines of work in the counties adjoining and their presence was a benediction. Receive them, brethren, "as becometh saints."

The church at South Chicago is planning some union prayer meetings with the Baptists.

The church at Evanston, Ohio, has already raised about \$500 on the \$600 for the year. This kind of preparation for the March Offering looks good. This is a young church—few in numbers and not rich in purse, but has vision and a holy purpose.

C. M. Chilton of St. Joseph, Mo., is already planning for a great offering for Foreign Missions. He will try to organize a class of \$100 givers. If a plan like this were generally adopted in the churches, we would raise half a million dollars and more.

The Missionary Rallies being conducted by A. McLean and S. J. Corey are helping to awaken great interest in Foreign Missions. At some of the evening services standing room is at a premium in the churches. The usual attendance and interest is larger this year than in past years. These brethren are much encouraged over the campaign.

The Stomach of the Child

Is The Organ All Parents Should Protect and Keep Normal.

The stomach of a child is the organ above all others upon which the future of a child depends. Bodily development is fast in children, and the nourishment necessary to meet such development is the one essential demanded from a parent. Most mothers and fathers, jealously guard a child from the formation of bad habits, yet in this age our children early become the victims of wrong food, over-eating and irregular meals.

It is most appalling to know the effect of stomach troubles among our children.

Most children who are nervous, irritable and cross, who dream, sleep restlessly, who tire easily and have no desire for child exercise, generally have stomach trouble, indigestion and dyspepsia.

Stuart's Dyspepsia Tablets are intended to thoroughly digest food and to place the system in shape to obtain all the nourishment it needs from such food.

These tablets mix with the juices of the system, enriching them and giving to the body the ingredients necessary to build up the rapidly growing brain and body of the young.

Stuart's Dyspepsia Tablets should be given to children after each meal and at bed time. They are made from pure vegetable and fruit essences and contain no harmful chemicals whatever. The use of these tablets will give greater vim to a child in its school work or at its play. They will produce appetite and soothe nerves, destroy abnormal cravings and will allay the bad effects of sweets and such improper foods as most children enjoy and will eat no matter what is done to prevent it.

It is due the child that his stomach be protected by the parent, and if Stuart's Dyspepsia Tablets are given after meals, the habits of the child will not tear down the stomach, and destroy the digestive juices nearly so rapidly. Stuart's Dyspepsia Tablets are given to each and every degree of life. Any condition of the stomach welcomes them, from the strongest to the weakest. For sale by all druggists, price 50 cents. Send us your name and address today and we will mail you at once a trial package free. Address F. A. Stuart Co., 150 Stuart Bldg., Marshall, Mich.

A BOLONGE REUNION.

Each time the evangelists of the Bolonge church, and the Christians from the hinterland go out for three months, it seems as if they were taking a sudden leap in the darkness. You will read in the papers that slavery and cannibalism and murder are abolished in this state, but we know that out in the measureless stretch of country back of Bolonge, it is as ever in the darkness, that might is the only right, and men of dark deeds revel in the darkness. More than once has heathen or Catholic smitten these bearers of the Light which lays bare their deeds, but not as yet has one lost his life by violence. Nevertheless, as they go, many wonder, "Will they all come back?" but they themselves only say, "As Jesus wills," and plunge into the thick darkness.

Maybe this knowledge of the evangelists' work is bringing it to pass more and more in the church that they look forward to the returning of their representatives as great reunions for fellowship and inspiration, as well as great feasts where is spread the Gospel for all who will.

Aside from its fellowship, the conference we are just closing has been remarkable for its preaching. For four weeks we have had two evangelistic meetings each day, and never the same preacher! And we haven't run out of preachers yet, either. Those who preached in this protracted meeting were our choice ones, worthy of such a gathering! Why don't some of those churches who sit around and whine that this work is "all folly and rot" trot out their preachers and duplicate this meeting?

But speaking of preaching reminds me of an incident which occurred at a C. E. meeting during the conference. The topic had somehow been chosen from one of the difficult chapters of Revelation, and when the meeting was thrown open, there ensued one of those chilly pauses so common to C. E. meetings, but most uncommon in Bolonge C. E. circles. Finally one evangelist gathered together his courage, and got up. He read about three of the hardest verses in the chapter, then, after a solemn pause, said, "Brothers and Sisters, these words which I have read are hard words. You don't understand them, and neither do I, but they are God's words, therefore let us accept them as His; let us ponder on them; let us be saved by them!"

As the conference drew to a close, the news came that we are permitted to occupy the new station at Longa. The Bolonge church has always been kept intact, despite of the fact that the membership is so scattered, but now it must be divided. They all know that

to Longa we will give about 100 members, perhaps ten outstations, and several missionaries, but all the feeling seems to be of joy. All through the years we have tried to teach them that as we give, so we grow, and all seem to realize that the opening of the new station at Longa means large things for Jesus Christ. As I write, Bros. Eldred and Jaggard are packing up, preparatory to leaving in a few days.

The protracted meeting drew to a close Lord's Day, October 11, when fifty confessing, penitent believers, were buried into the rolling waters of the Congo, Bros. Eldred, Jaggard, Widdowson and myself baptizing simultaneously. Two days later, the reunion ended, when fifty-one evangelists went out to bear to those who sit in that unknown darkness the news of the Dayspring who from on high hath visited them as well as us.

Bolonge, Africa.

A. F. Hensley.

OUR MISSOURI METHOD AND HOW IT IS WORKING.

Next to the enlistment in Teacher-Training classes of a large number of our people, I have been solicitous that we be able to hold those enlisted and get the largest possible proportion through to graduation. We are not holding all, but the indications are that a large per cent of those in our Missouri classes will come through to graduation. I am so encouraged in this belief that I have decided to describe some phases of our method of dealing with the matter, in which I think we differ from the methods employed by our brethren in some other states.

1. I have heard complaint from some of the states that classes reported to our State management and to our papers, do not register with the State (Interdenominational) Associations. Now, instead of trusting to local classes to report to the Teacher-Training superintendent, I, myself, report to him all classes reported to me. His record of Christian church classes in Missouri is thus the same as mine. The registration is, therefore, kept complete. Thus all of our classes are made parts of the great International Sunday-school Association.

2. By arrangement between Dr. J. P. O'Brien, superintendent of the Teacher-Training department of the International Association in this state, and myself, I prepare and send to all classes the questions for examination. The papers are sent to me and I read them, grade them, and report the grades to Mr. O'Brien and he accepts my grades; it being understood that all the papers, records and methods employed in these examinations are open for his inspection at any time. Thus, I am keeping in direct touch with this work from the time the class is started till it graduates. I believe this fact is enabling us to control the work much better than if these classes were left to report themselves, and to be examined by someone not in touch with the religious body to which they belong.

3. The diplomas are issued by the State Association, not directly, but through this office, and before they are sent out the seal of the Missouri Christian Bible School Association is placed upon them. Frequently classes request me to address them at graduation and present their diplomas, which I do when circumstances allow. Thus, working in smoothest harmony with the International Association, we are at the same time trying to employ methods which will insure the smallest proportion of loss, and bring our students through with a conscious devotion to the great movement and plea for which we stand.

In Missouri we want the blessing that comes to those who hold out faithfully to

the end, as well as that enjoyed by him that whoopeth up nobly at the beginning.

J. H. Hardin, State Supt.
311 Century Bldg., Kansas City, Mo.

Nelsonville, O., Feb. 1, 1909.—We have just closed a splendid meeting here. W. H. Boden, of Athens, was the evangelist and Ida May Hanna, singer. We have only words of praise for both. Bro. Boden is a strong preacher and one of the manliest men among us. He and the pastor were college mates at Hiram and it was a great privilege to renew the old friendship. The interest grew to the close of the meetings. There were four additions the first invitation and thirteen the last. There were twelve husbands and wives, fifty-five heads of families, one person 2 and 7 another 81 baptized. Eighty dollars was cleared on the lecture delivered by the evangelist on Friday night, January 28. The Bible school averaged 530 during January and reached 608 on the 23rd. The work here is full of promise. We have a membership, which is practically clean, of 480. About 200 names were dropped less than a year ago. The new building is already too small for our work, but we will immediately finish up the large front basement room, which will give us room for about 200 more Sunday-school scholars.

W. Scott Cook.

They were discussing the relative position of various countries as musical centers Germany seemed to have the most votaries, much to the evident displeasure of one excitable Italian, who wished his own country to carry of the palm. "Italy is turning out the most musicians, and has always turned out the most," he cried. "Ach, Gott!" exclaimed a German present, "can you plame her?"—Everybody's Magazine.

The English spoken by the "Pennsylvania Dutch," as the inhabitants of certain districts in the eastern part of the state are popularly known, affords some rare specimens of expression. A man who was passing a small house on the outskirts of "Sons Besselem"—that is the nearest possible spelling of the local pronunciation—heard the daughter of the family calling her brother in to supper. "George," she said, "you come right in, now; Pa's on the table, and ma's half et!"—Everybody's Magazine.

Refreshing Sleep

Comes After a Bath with

warm water and Glenn's Sulphur Soap. It allays irritation and leaves the skin cool, soothed and refreshed. Used just before retiring induces quiet and restful sleep. Always insist on

Glenn's Sulphur Soap

All druggists keep it.

Mill's Hair and Whisker Dye
Black or Brown, 50c.

OIL IT

If it's a lawn mower, clothes wringer, washing machine, bicycle, oil stone, grindstone, gun, revolver, clock, hinge, piano stool, baby carriage, typewriter, sewing machine—OIL IT with

Household Lubricant

It's especially compounded to meet all requirements for oiling the ordinary household articles. Won't gum, corrode or turn rancid. Comes in a handy oiler that can be closed with its own spout. Sold everywhere.

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